THE SANGHA-GEETA

BHARAT SEVASRAM SANGHA

THE SANGHA-GEETA

[Divine Message of Jagad-Guru
Acharya Swami Pranavananda]

BHARAT SEVASHRAM SANGHA

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FOREWORD

"Whenever virtue declines and vice prevails, I incarnate myself from age to age to secure the virtuous and to destroy the sinners."

—*Srimat Bhagawat Geeta*

Prophets and spiritual masters are born from time to time with devine missions to guide the erring humanity; but rare is the advent of the incarnations of the Supreme Himself as the Lord Srikishna and the like, who appear with a universal mission and message.

The immortal message of Lord Srikrishna was codified in the Mahabharata by the great sage Vedavyasa after his demise. Lord Buddha's message was compiled by his followers long after his death. The gospel of Jesus the Christ was written by his disciples after his crucification.

Acharya Swami Pranavananda is such a universal nation-building prophet at the present age. His message is also universal and meant to guide the bewildered humanity in the path of security and peace. His message is being published in the name of "Sangha-Geeta"; because the Acharya chose and used the name "Sangha-neta" (Leader of the Sangha) for his epithet and told his direct disciples that after the Buddha's Sangha (missionary organisation), founded some three-thousand and a half years ago, the "Sangha" (missionary organisation) was unknown in India; and that his Sangha would be a second to that.

A glimpse into the life and nature of the Acharya will help us to comprehend the greatness of his devine personality. This spiritual Master is worshipped in Bengal as the incarnation of Lord Siva. The history behind it is that one Vishnucharan, a staunch devotee of Lord Siva, being entangled in series of

dangers and difficulties, undertook to propitiate Siva by a year-long penance and meditation for whole night without food and sleep. Lord Siva, being moved to pity, vouchsafed to Vishnucharan a boon that he would incarnate himself as his son. After this, a son was born to him on an auspicious Maghi Purnima in 1896.

The divine boy Binode, as he was named, possessed by birth the nature of Siva,—always calm and quiet, having little care for food or play. The meditative nature grew deeper as the boy became older; so much so that he could not properly attend his studies in school. At home also he would often pass whole night, unconscious of outside world, waking up only in the morning when some one knocked at the door.

Thus went on his deep meditation and severe "Brahmacharya Sadhana," till at last his diet became a few handful of cooked rice

and a few boiled potatoes and sleep was reduced to an hour only. Later on, he totally left off sleep for long six years at a stress. At that time he would pass the whole day closetted in his room and the whole night on the altar of penance in the cremation ground in meditation and spiritual trance.

At last Lord Siva unfolded himself in full-fledged power and grandeur and the Almighty will then began to work through the super-human personality of the Acharya in 1917. Here was the inception of the Sangha.

This book contains a brief sketch of life-building, Sangha-building and nation-building message of the Acharya. These messages were dictated by the Acharya himself on different occasions and taken down by some of his attendant disciples.

It is beleived that people will be surely benefitted in individual and collective life by these divine words of inspiration.

ŚHRIMAT SWAMI PRANAVANANDAJI MAHARAJ

Founder—Bharat Sevasram Sangha

THE SANGHA GEETA

FIVE DOCTRINES

1. At whose will the living creatures, who are stationed as phenomenon in this illusive world in different forms, in different ways and in different walk of life, can get out of this labyrinth of deceptive appearances ? By the grace of that One Absolute. There is no other way.

2. Yoga, meditation, austerity, worship, prayer, charity, sacrificial rites, self-discipline, fasting, pilgrimage; none of these can confer man his cherished salvation till he whole-heartedly takes refuge in Him and depends on His mercy.

3. Though he is beyond speech and mind, formless and without attribute, still he

incarnates Himself in mortal coil of human body, mind and intellect in this world of us, out of compassion and love for the created beings and for the welfare of the world. This happens not only for once or twice, but for innumerable and unending times.

4. Really ignorant and unfortunate are they who cannot recognise that Supreme Being in the form of human body. Who knows for how many births and lives they remain attached to this illusive world to suffer miseries and afflictions, sins and agonies ?

5. In order to lead the denizens of the world in the path of salvation, He comes as an Acharya (World-teacher) when their wailings and lamentations, agonies and anxieties set in like a conflagration with unbearable intensity in almost all human hearts.

SANGHA-LORD

1. The Great Operator of this Universe has descended on this earth as the Sangha-Lord (Organiser of the Sangha). God, clad in human body, has manifested Himself in this world as the Jagat-Guru out of boundless love and mercy for the created beings with a view to lead India and the whole World in the path of Universal Emancipation and declares : I have again come down here as the spiritual leader. Oh, the thirsty, afflicted and aggrieved ! take shelter in me. Don't be afraid, perturbed and distressed ; I shall lift you up from all sins and crimes. Come to me.

2. Though He, assuming human form, moves like a worldly man, being related in the bond of compassion and tenderness, love and affection like those of a mother, father, son, master or friend, He is not at all attached

to this phenomenal world. He is always detached from the tie of illusive world. He says; "Whoever approaches me in whatever path, even so I do accept him." In any way take shelter in me, in any relation connect yourself with me and keep constant contact; I shall draw you unto me according to your desired bent of mind.

3. The Sangha-Lord is omniscient and omnipotent. The past, present and future, within and without, within sight and out of sight, far and near, seen or unseen,—all are equally visible to Him. He knows all but none knows Him. Who endeavours to know Him ? Woe unto him, who doubts.

4. The Sangha-Lord Himself steers the boats of their lives who whole-heartedly surrender at His feet with the spirit of self-dedication. He keeps them in that particular place, time and environment where they can

derive greater benefit. He then speedily attracts them through many vicissitudes of life by passing them through the ordeals of pleasure or pain, weal or woe, prosperity or misery.

SANGHA

1. Whenever the Lord of the Universe descends on this earth as an Acharya (World-Teacher) for the welfare of the world, a mighty wave of spiritual power arises round that great dynamic personality and spreads speedily on all sides. Fortunate are they who taste the nectar of universal emancipation, being carried on by and immersed in that mighty spiritual deluge.

2. In some earmarked and ever-pure human souls that divine inspiration and great spiritual power are reflected and reserved; they are the veritable life of the Sangha.

It is mainly they with whom the Sangha is built up. They are the pillars of the Sangha-structure.

3. These pure souls of ideal character, shaped and trained by the spiritual power of Acharya Himself dedicate themselves for the welfare of the human society. They are ascetics and have renounced the world. Their lives are dedicated for the welfare of all human beings.

4. There is importance of Sangha-Shakti in this present age, specially in Kali Yuga when the human beings have got poor strength and energy in all matters. What is needed is creating of Sangha-Shakti (Collective force) and collective efforts by uniting smaller units of forces in order to perform greater work. Unimaginable success can only be achieved through Sangha-Shakti (United force), just as a mighty elephant

can be tied down by the thick rope made of insignificant small straws.

5. The Sangha-body is constituted of the dedicated Sannyasins, Brahmacharies and selfless workers. From outward view, they have got each his own separate identity and existence, but inwardly they are of one mind, one life, one feeling, one intellect and one power. The characters of all of them are built up according to the great ideals of Acharya Himself.

6. As in the solar system, different planets and satelites revolve along their own orbits round the Sun in the centre, so also these dedicated Sangha-Monks exist around the Acharya as the Centre. As the sun is the life and support of the solar system, the Acharya is similarly the life and soul and source of strength of the Brotherhood.

7. The more these dedicated Sannyasins are illuminated by the intense spiritual fire of the Acharya and identify and merge their separate individuality in the greater personality of Him, the more they possess His great spiritual power ; and on the other hand they themselves become united, forgetting their differences and divisions amongst one another. Then the entire Sangha becomes a vast dynamo of spiritual power. Acharya Himself is the Director of this machine and others are the different parts of the same.

8. As 'Om' is the seed and origin of all sounds in the Universe, so self-sacrifice, self-control, Truth and Brahmacharya (Continence) derived from synthesis of all higher ideals are the unique and universal ideal of this great Sangha that can lead the huminity towards higher emancipation.

9. The Sangha sends its clarian call to the people of India and the humanity at large irrespective of class and creed to come forward and rally under the banner of the Sangha for greater emancipation, individual, social and national.

10. Mankind, irrespective of creeds, faiths and vocations—rich and poor, house-holder or Sannyasi, if they, by any means, directly or indirectly, come in contact with the Sangha-Lord, Sangha-Shakti or Sangha-activities, their ideas and knowledge will evolve most speedily and will lead them to the path of salvation and immortal bliss.

11. As millions of thirsty people are satisfied by drinking water from a tank excavated by a person and as hundreds of people are maintained by the income of an individual, similarly all men, whoever they may be,

will get the help of the spiritual power revealed in the Sangha if they come under its shelter.

12. The great spiritual power of the Divinity, which it is impossible to attain by even severest penance, has been revealed in the Sangha due to the good fortune of the humanity. So, only by seeking shelter to and by surrendering at the feet of the Sangha-Lord, man may attain his long-cherished aim of salvation and immortal Bliss.

SANGHA-DARSHAN

1. Sangha, Sangha-Shakti and Sangha-Lord—these three are one and indivisible and the one comprises the three. Sangha-Shakti is nothing but the Divine power of the Sangha-Lord and the Sangha is but the greater existence of the Sangha-Lord Himself. To take refuge in any one of them

means to get refuge in the remaining two. To ignore, disdain and disobey any one of them is to do the same to the other two. The command of the Sangha is that of the Sangha-Lord. One, who adores the Sangha, adores the Sangha-Lord Himself ; and on the other hand disobedience to the Sangha is disobedience to the Sangha-Lord.

2. Sangha-culture is the culture of this age. Unity and integration is the way to progress and prosperity and the reservoir of Universal energy. If any member through mind, body and speech, tries to generate hatred and disintegration in the Sangha in any way, he will surely be cursed vehemently by the entire sangha and as a consequence, his peace and bliss of the present and future life shall be destroyed.

3. Renunciation and spiritual austerity, self-discipline and self-control are the source

of life-energy of the Sangha, while luxury and lust are the death-blows to the Sangha. Save the bare necessities of food, clothing and rest, everything unnecessary may be termed as luxury for the Sannyasins. To take food without relish as the medicine for the disease of hunger and to put on most ordinary clothes without the least sense of luxury as a veritable bandage over the carbuncle of human body are the real ideals for a Sannyasi according to the scriptures.

4. Renunciation and self-control, truth and continence are the highest ideals of the Sangha. To hold on to these ideals at the cost of life and to be ready to sacrifice life without any hesitation for the faithful discharge of allotted duties of the Sangha is the only way to preserve unity and indivisibility of the Sangha.

5. 'Expansion' is life and 'Contraction' is death ; this is the guiding principle of the Sangha. For dissemination of the great ideals of the Sangha and for the infusion of the great power of the Sangha-Lord for emancipation of the whole human society, the Sangha-monk must travel from one corner of the world to the other with untiring energy and this is the real life of the Sangha. Forgetting of this noble task and want of energetic endeavour is the death for the Sangha. Sangha will exist so long as the Sangha works tremendously without fatigue.

6. Service to suffering humanity is the motto of the Sangha. As such, every one should be ever ready for the same. Don't wish to play the role of a master. One who is prepared to serve all is the real leader. He, who sacrifices for others, becomes the leader himself. Give up desire for dictatorship and

take up the duty of serving others ;—this is the sure way to draw love and respect of all.

7. Obedience to the superiors, mutual love and respect, sincere modesty and boundless patience—above all, magnanimity and purity of heart;—these are the desired and salutary virtues for the Sangha-brethren.

8. All the Sangha brothers should always bear in mind that through their deeds and acts the greatness of the Sangha-Lord is set forth. Wherever they go and stay, they represent the Sangha-Lord and the mass-people see and think about the Sangha-Lord through them. So if any one deviates an inch from the ideals of the Sangha-Lord, he thus brings in a dreadful harm to the Sangha along with his own downfall.

9. The ultimate object to be achieved by the Sangha-brethren by their thoughts and acts

is nothing but to sink totally their individualities and desires into those of the Sangha-Lord and to live as one mind, one heart, one thought, one contemplation, one aim, one determination and one brain.

10. Each member of the Sangha is responsible for the deeds, beneficial or otherwise. So instead of finding fault with others for any untoward happenings, one should hold himself responsible for this and try for remedy. To criticise and slander one behind his back is the main cause of destroying fraternal bond. No body should do this. If any brother has to say anything against another, he should do it directly to him alone and not in the presence of any body else.

11. To be ever ready to carry out orders without hesitation is the sure way to success. So every Sangha-brother should always be

ready to act accordingly at the cost of life. The root-cause of all miseries is fear, and fear is the greatest sin. Cast off fear and be heroes.

TO SEEK REFUGE IN THE SANGHA IS THE GREATEST GOOD

I decide to-day to take refuge in the Sangha and to cling to it as the only support of my life ; which gives me protection in times of adversity and difficulty, helps me by inspiring good thoughts and noble ideas into my heart and delivers me from all sins and agonies, delusion and ignorance, errors and aberrations.

The progress of the Sangha is my progress; the prosperity of the Sangha is my prosperity; salvation of the Sangha is my salvation; the objects and ideals of the Sangha are the subject of my meditation and work. To remain absorbed in doing welfare of the Sangha is my spiritual

trance. Sangha is the God of the devotees: Sangha is Brahma to the Jnani (seeker of the Absolute) and it is veritable Self of a Yogi.

Sangha is the primal energy (Kula-Kundalini Shakti) for us. Sangha will lead us in the path of Universal Emancipation and Universal Unification by invigorating our weak hearts, refreshing our life energy and saving us from illusions and delusions.

RULES FOR THE SANGHA MONKS

1. The Sangha-monks should always take "Satvic" food (Specified for the Sangha-monks).

2. Should never sleep more than four hours. Excess in sleep and diet is detrimental to preservation of semen.

3. Practise "Padmasana" (special posture of sitting) to guard against idleness, sleepy habit, drowsiness, lethergy and sensuality.

4. Continence (preservation of semen) will be impossible if evil thoughts are indulged while going to bed. Utilise that time (before you actually fall asleep) by thoughts upon the multifarious activities of the Sangha and also by meditation on the image of the Guru (Sangha-Lord) and continuous repetition (Japam) of the "Guru-Mantram" (spiritual mystic syllables conferred during initiation).

5. If by any chance evil thoughts flash up in your mind or you commit any deed or think of any idea which are undesirable and opposed to the ideals and morals of the Sangha, then you should atone for the same by Dhyanam (meditation), Japam

(repetition of the name of the Lord), prayer, fasting and spiritual vigil.

6. Abandon affection, attachment, fondness and love as the greatest sins.

7. Raptly engage your mind, at least for three hours, in meditation on the ideals, objects, morals and activities of the Sangha on the universal Divine Personality of the Sangha-Lord, and study spiritual and ethical teachings given by the Sangha-Lord in the Sangha Geeta and also read the Bhagawat Geeta, the Upanishads and other scriptures for at least two hours.

8. In order to pass safely through the ordeals of sufferings from diseases, try to solve all the mysteries of diseases by discrimination and dispassion, arising out of meditation on death, (upon perishableness of the body and uncertainty of life).

THE SANGHA-VIVEKA

(Discrimination for the Sangha-monks)

1. Q : How is the spiritual life of the Sangha-monks degenerated ?

A : (*a*) By mutual quarrel.
(*b*) Adverse criticism against one another.
(*c*) Harbouring feeling of hatred and malice among Sangh-monks themselves.
(*d*) Distrust, derision and want of mutual co-operation.

2. Q : What are the real sins of the Sangha-monks ?

A : (*a*) Doing anything undesirable to or not sanctioned by the Sangha-Lord.
(*b*) Disobedience to the behests of the Sangha-Lord.

(*c*) Following one's own whims and hobbies having forgotten and forsaken the morals and ideals enjoined by the Sangha-Lord.

(*d*) To indulge in thoughts of secular objects of the outer world, without paying any heed to the high spiritual ideas and ideals of the Sangha-Lord.

(*e*) To consider himself as a common (worldly) man, weak and inert, forgetting his own power and without heed to the lofty prestige and immense spiritual wealth of the Sangha.

3. Q : How is the life of a selfless Sangha-monk spoiled ?

A : (*a*) By forsaking discrimination and dispassion.

(*b*) By indulging in sensuality and anger.

(*c*) By disobeying the teachings and directions of the Sangha-Lord in whose spiritual grace he has taken shelter.

4. Q : What are the assets—the be-all and end-all of a life of renunciation ?

A : Discrimination and dispassion.

5. Q : How to achieve discrimination and dispassion ?

A : To meditate incessantly on death and on Self. To think always that I have given up my hearth and home and have embraced a life of renunciation; that I am to live a life of self-control and self-discipline by subduing the passions; that I have been devoted to the vow

of observing simplicity and spotless purity by banishing out of my heart all sorts of evil propensities and crookedness.

Then why shall I be a dupe of passions, of lust and anger ? I shall try, at the stake of my life, to justify my life of rigid dispassion by killing, bit by bit, at every moment, these evil thoughts and sinful tendencies.

COMMANDMENTS AND INJUNCTIONS OF THE SANGHA-LORD

1. The Sangha-monks should always abide by the rules and regulations of the Sangha (as codified in the Sangha-Geeta).

2. The Sangha-monks must behave according to the likings of the Sangha-Lord in respect of dress and diet, habits and manners.

3. The Sangha-monks should never cherish any unbecoming filthy feelings towards each other and make any adverse remarks against each other.

4. The spiritual life of the Sangha-monks is liable to be totally spoiled if they harbour in their minds hatred and malice towards one another.

5. If any Sangha-monk barbours hatred and malice against any brother monk, even through mistake or if he slanders or criticises fellow-monks bitterly, he shall have to repentand atone heavily for this offence of his.

6. Malevolence, enmity and cruel behaviour towards one another are sins no doubt; but casting aspersions and ill-disposition towards, and adverse criticisms of, others are greater sins; this fact should always be remembered by the Sangh-monks.

7. If any dedicated Sangha-monk, due to pitiable degeneration of his life, dares to pass any bitter remark or hold adverse discussions against the Sangha and the Sangha-Lord, this grave offence of his shall not be pardoned; he shall be held liable to heavy punishment by the Sangha and the Sangha-Lord.

8. The Sangha-monks ought not to have any concern or connection with those who slander or criticise the Sangha and the Sangha-Lord; but, if possible, should manage to stop or punish them.

9. The real enemy of the Sangha-monks is he who criticises and vilifies the ideals and activities of the Sangha determined by the Sangha-Lord; the Sangha-monks should always be on guard against him and try to check and punish him adequately.

10. To give hearing to and indulge in the bad remarks against and adverse discussions of the Sangha is a positive sin. Check it or cut off all connections with or shun such company;—this is the best policy.

11. The Sangha-monks should bear such ideas in their mind that in time the whole country shall come under the banner of the Sangha. As such, they shall have to behave carefully and cautiously so that the ideals of the Sangha may not be slurred.

12. The object of the Sangha is to attain power (strenght and energy) and peace. Where there is self-control and self-discipline, there is strength and energy; and where there is strength and energy, there exists peace. As such, if self-control and self-discipline are always maintained, no weakness will touch any Sangha-monk.

13. Continence (depending on self-control and sense-control) is the real food of the monks. Continence is the source of health and the fountain of happiness, peace and strength. Continence makes a man healthy, stout and strong. It is continence that brings in indomitable energy, encouragement and perseverance in the heart of man. It is continence that gives a man hardihood and power of endurance. Therefore, the Sangha-monks should hold on to continence even at the cost of their lives.

14. He who is unflinching in his vow and unshakeable in his determination is naturally blessed with the divine grace and choice blessings of the Sangha-Lord. Only he who unflinchingly follows the principles and never forsakes his vow nor deviates from his determination, can conquer the world.

15. Beware, oh Sangha-monks ! Remember unto whom you have taken shelter, in whose grace you have taken refuge; what divine power strengthens you; what spiritual energy electrifies you. If you can, true to the words, hold on to the Sangha-Lord, there is no such power in the world that can shake you from your vow; no such power has yet been found in the world that can stand in your way. As such, you should push onward in your way with the courage of a lion. Stick with undaunted and unshakable faith and confidence to the Sangha-lord and know for sure that success is in the palm of your hand.

16. Oh, the dedicated children of the Sangha ! This time forward; you should determine to abide by the commandments and injunctions of the Sangha-Lord; you will then see that energy, peace and emancipation are at your hand.

17. The highest form of spiritual communion and penance for the Sangha-monks is to take refuge in and completely surrender to the divine grace of the Sangha-Lord. Bear this well in mind and follow the principles and then success is sure to crown your efforts.

18. Forget not, oh dedicated souls of the Sangha, the commandments, morals and teachings of the Sangha-Lord. Habituate yourself to fix your mind and heart one-pointed towards the Guru (Sangha-Lord); then any untoward environment will not be able to touch you.

19. Always and at all times, with every inhalation and exhalation of breath, while working or talking, moving or sitting, the Sangha-monks should engage his mind in incessant repetition of the Mantram, conferred on him by the Guru (Sangha-Lord).

Thus, and thus only, you will be able to achieve your spiritual end, standing firm on your speciality, under all circumstances, favourable or untoward.

THE SUSTAINING PRINCIPLES, MORALS AND GUIDING RULES OF THE SANGHA

1. To shun one's own individual opportunities, ease, comfort, luxuries and evil habits.

2. To abandon desire for luxury and enjoyment in respect of dress and diet.

3. To focus entire attention, in thought and deed, towards guarding the interests of the Sangha.

4. To relinquish desire for individual enjoyment, ease and comfort as veritable poison.

5. Not to take food out of desire for personal enjoyment at any householder's place or to have any individual connection with them.

6. To have concern with the householders only in connection with raising contributions for the Sangha, and never under any other excuse or individual weekness.

7. Not to visit any householder's place and have any concern with him on pretence of some necessary job of the Sangha.

8. Never to come in contact or associate with the despicable, weak-minded, unmanly coward renigade, who, having given up his determination and broken his vow and having forsaken the ideals and objects, have abandoned the Sangha,

9. To manfully face all dangers end difficulties in order to carry on the destined mission of the Sangha by sticking to one's determination and by keeping his vow intact without forgetting the ideals and objects of the Sangha, and if necessary without hesitating to sacrifice wilfully this body, bit by bit, by remaining undanuted and undeviated in duties and responsibilities ;—these are the sustaining principles, morals and guiding rules of the Sangha.

THE SANGHA SADHANA

(Spiritual ideas and ideals of the Sangha)

1. Man hankers after unfoldment of power and attainment of peace. Power and peace are achieved by restraining the passions and subduing the habitual carnal tendencies of the senses. It is by self-control and continence that the body becomes healthy, stout and strong.

2. Love and affection, attachment and compassion and desire for enjoyment render calm and healthy mind and body weak and unhealthy, upset and restless.

3. It is the seed of love and affection, attachment and compassion, from which sprout out various wordly desires; due to which power of discrimination and spirit of dispassion and manliness and manhood of a spiritual aspirant (Sangha-monk) totally disappear. At that moment hundreds and thousands of passions and desires attack him from all sides and destroy his individuality, speciality and even his existence itself. He then lives in despair and despondency; weak, miserable and destitute.

4. Keep this fact always in remembrance that spiritual liberation lies in complete annihilation of desires.

5. It is desire and wordly desire only that destorys all sorts of power and prowess, valour and heroism of a man (spiritual aspirant). Therefore, one should totally eradicate desires by culture of discrimination and dispassion.

6. No passion or attachment, no illusion or delusion, no error or blunder can stand in the way and arrest the progress of a man (spiritual aspirant), or even touch him, if he keeps himself incessantly engaged with the meditation on the mistries of birth and death, disease and decrepitude. If one can live with this sort of thought and meditation for a pretty long time, the encircling net of desires (illusion and attachment) is rent asunder and delusion and forgetfulness of Self recedes away. Then dawn, on the heart of man, real and eternal peace and divine power. No worries and anxieties, miseries and priva-

tions arise then in the mind to render it perturbed and restless.

7. If even a Sangha monk who is adorned with discrimination and dispassion, maintains, out of error or attachment, any boy or girl, or rears any domestic animal such as a deer or a peacock or has any connection with them, then his spiritual life is liable to be totally spoiled.

8. However much a man may acquire discrimination and dispassion by hard spititual penance, if but once love and affection and attachment find, anyhow, a place in his heart, then his spiritual power and energy will be destroyed in a moment. Because the spiritual power and energy of many a man, (spiritual aspirant), who were adorned with discrimination and dispassion, were completely destroyed by being a dupe of love and affection, desires

and attachment. Therefore, such a spiritual man should always keep far away from love, affection, attachment and passion. If a man lives in and moves with an incessant culture of discrimination and dispassion, meditation on birth and death, disease and decrepitude, then he never helplessly falls under the influence of weakness and miseries, worries and anxieties.

9. Where there is want of discrimination and dispassion, there exist excitement and instigation of passions and sensual desires and all sorts of hankering for carnal enjoyments.

10. It is dispassion that brings in introspection of mind and leads man on the path of salvation by annihilating all sorts of desires.

11. It is this power of discrimination and dispassion that strengthens and animates

the mind of man by killing worldly-mindedness and by removing worries and anxieties and completely uproots the desires for enjoyment by tearing off the net of lust and attachment. It is this discrimination and dispassion that bring in immense strength and energy, prowess and heroism by driving away miserablenss and weakness, timidity and cowardice. Therefore, the real asset and support of a spiritual aspirant is discrimination and dispassion.

12. Discrimination and dispassion are the means to awake the spiritual conscience by completely subduing worldly-mindedness. If a man of discrimination and dispassion becomes heedless at any time to the culture of them, at that very moment, desire for enjoying woman and wealth arises in his heart. Want of the power of discrimination gives rise to desires for enjoyment and

love, affection, fondness and attachment. He is then deprived of manliness and manhood: then his spiritual life is ruined, due to prevalance of excitement of passions and carnal tendencies of the senses.

SPIRITUAL PENANCE AND DEVOTIONAL SERVICE OF THE SANGHA-MONK

1. The highest form of spiritual penance and devotional practice of the Sangha-monks is to obey unhesitatingly the commandments and injunctions of the Sangha-Lord and to behave and act accordingly.

2. The most faithful and devoted Sangha-monk is he who always, at all times, incessantly looks up to and earnestly waits for serving the Sangha-Lord at his order.

3. Such a dedicated Sangha-monk being engaged by the Sangha-Lord in any work at any time and in any place, surely achieves success in the palm of his hand by discharging his allotted duty with devotion.

4. While carrying on the orders and directions of the Sangha-Lord, if personal reasonings and opinions or likings stand in the way, then the spiritual progress of the Sangha-monk shall be hampered and arrested.

5. The Sangha-monks should have no separate individuality nor special choice neither special considerations and opinions. The judgments and decisions, the considerations and opinions, the pleasures and satisfactions of the Sangha-Lord shall be veritably held as those of the Sangha-monk. A devoted and dedicated Sangha-monk should always follow this principle.

6. Whenever by blunder, independent reasonings and decisions arise in the mind of a Sangha-monk while carrying out the order of the Sangha-Lord, giving rise to doubts and scepticism or adverse feelings in his mind and heart, then the Sangha-monk falls away from his devotional state of mind and high spiritual altitude; at that time his spiritual communion with the Sangha-Lord is torn asunder.

The Sangha-monk at that evil moment, being thrown away from the safeguard of the spiritual power and blessings and mercy of the Sangha-Lord, is attacked with weaknesses, evil thoughts and anxieties whereby his happy and peaceful life is rendered perturbed, afflicted and restless. But even at this undesirable unauspicious period, if the Sangha-monk can concentrate for a moment his mind on the Guru (Sangha-Lord), then his bad luck may be changed

and the merciful eye and blessings of the Sangha-Lord may be showered on the Sangha-monk, rendering his spiritual life again safe and progressive; this truth and hopeful message ought to be held firm in meditation by the Sangha-monk.

7. Whenever a Sangha-monk walks in a wrong path against the principles, ideals and injunctions and restrictions of the Sangha, then he has to suffer the whipping of cold apathy from the Sangha-Lord.

If by good fortune, this punishment of temporary apathy of the Sangha-Lord warns him effectively to be careful and corrected, then he is saved from falling away from the path of spiritual practice and moral discipline. But extremely unfortunate is he, if a Sangha-monk be careless of this temporary divine apathy of the Sangha-Lord.

This seeming unsympathetic attitude of the Sangha-Lord always guards the Sangha-monk to be careful and self-conscious and points out to him the errors and blunders, defects and failings, as a result of which the Sangha-monk, though temporarily over-powered and endangered, is not totally robbed of his spiritual power.

8. If a Sangha-monk can always live and move with the thought that whenever and wherever he may be and whatever he does, the ever-vigilant eye of the Sangha-Lord is upon him, then he will have no chance of being misled to the wrong path or daviate from the aim of life or fall away from the path of spiritual penance or devotional practice. The consciousness that the Sangha-monks are always within the wakeful vigilance of the Sangha-Lord, saves them from all dangers. Therefore, each and every

Sangha-monk should always abide by these ethical rules of conduct of the Sangha.

THE DUTY OF A SANGHA-MONK IN THE FIELD OF ACTION

1. *Q :* Why dose not the mind become calm, serene and peaceful ?

   A : If the Sangha-monk fails to surrender fully to and take refuge completely in the grace of the Sangha-Lord and cannot behave according to his commandments and directions.

2. *Q :* How may the retrospective mind be made introspective ?

   A : If the Sangha-monk can fix his mind by meditation on the image of the Sangha-Lord before leaving his bed, early in the morning.

3. *Q :* How does the mind become energized ?

A : If discrimination and dispassion are roused through meditation on birth and death, disease and decrepitude.

4. *Q :* Why the serenity of mind does not remain always in tact ?

A : If the mind is not pointed towards the Guru (Sangha-Lord) and is not filled with serious thoughts and ideas (of the Sangha).

5. *Q :* How do the spiritual fervour and aspiration remain always awake ?

A : If one can always meditate on the mystries of birth and death, disease and decrepitude and can surrender himself whole-heartedly to Guru (Sangha-Lord).

6. *Q :* How can the excitement of passions and carnal tendencies of senses be subdued ?

A : If one tries to concentrate one's mind continuously in meditation on the Guru (Sangha-Lord) and can thus always be able to keep in tact love and affection for the Guru (Sangha-Lord) in his heart.

7. *Q :* Various worldly thoughts and propensities occasionally disturb the mind with worries and anxieties. How to get rid of them. ?

A : If one can, with inhaling and exhaling of breath, remember and carry on the teachings, injunctions and directions of the Sangha-Lord.

8. *Q :* How can the mercy of the Guru (Sangha-Lord) be achieved ?

A : If one can recollect and follow the above ideas and ideals with every breath amidst varous duties of his daily life. The Sangha-monks, in their daily life, should deeply meditate on the above thoughts, ideas and feelings at least for three hours at a stretch.

THE MODE OF DISCRIMINATION OF THE SANGHA-MONK IN THE FIELD OF WORK

1. A valiant Sangha-monk should acquire sufficient virility, courage and strength through meditation on birth and death, disease and decrepitude in order to discharge his allotted duties according to the orders and directions of the Sangha-Lord and by doing so he will attain desired success, and the object of his mind shall be fulfilled.

2. Meditation on death renders the mind of a worldly man weak, but it brings in immense strength and heroism in the heart of the valiant Sangha-monk, infusing strong determination towards performance of his allotted duties.

3. It is meditation on death that inspires the Sangha-monks with endless courage, energy and perseverance by vanquishing weakness, timidity and cowardice. It is meditation on death that destroys the excitement of passions and senses, helping the mind to be always pointed towards the Guru (Sangha-Lord). It is mediatation on death again that inspires the heroic Sangha-monk constantly with wakeful vigilance.

Meditation on death produces discrimination and dispassion which are the source of meditation on and unfoldment of Self.

4. Unfoldment and realisation of Self is, of course, the ultimate aim of human life. But it can be achieved only through the grace and mercy of the Guru (Sangha-Lord). Therefore, the mighty Sangha-monk should hold on to the commandments and teachings of the Guru (Sangha-Lord) as the highest form of penance and devotional service of his spiritual life.

5. It is only obedience to the moral and ethical teachings and carrying out the orders and behests of the Guru (Sangha-Lord) that only can confer what a spiritual aspirant achieves by protracted austere penance, performance of vows, practice of Yoga and observance of religious rites.

THE DISCIPLES' (SANGHA-MONKS) MEDITATION ON AND COMMUNION WITH THE GURU (SANGHA-LORD)

The devotee craves to see God; the Yogi attempts at unfoldment of Self: the Jnani (aspirant for knowledge) strives for realisation of the Absolute, and a dedicated disciple (Sangha-monk) aspires after communion with the Guru (Sangha-Lord). The communion with the Guru (Sangha-Lord) of a disciple (Sangha-monk) depends entirely on the mercy, blessings and grace of the Guru (Sangha-Lord). To act according to the directions of the Guru (Sangha-Lord), to abide by the teachings and to carry out the orders of the Guru (Sangha-Lord) and to follow the path ascertained and determined by him, are the means to obtain the mercy of the Guru (Sangha-Lord).

The disciple (Sangha-monk) should hold on to the commandments of the Guru (San-

gha-Lord) as the vertiable "Mantram" (Mystic Divine words) to be practised. The disciple (Sangha-monk) should have the same respectful devotion to the commandments of the Guru (Sangha-Lord) with which he adores the Him.

The teaching and commandments of the Guru (Sangha-Lord) are the sole support and asset of the disciple (Sangha-monk), which only can keep him always awake, lively and vigilant by breaking through the darkness of failings, self-forgetfulness and blunders, by tearing off the net of iliusion and delusion and by removing all miseries, adversities and weaknesses. Therefore, the Sangha-monk should always remember, ponder over and mediate on, the commandments of the Him.

The highest and the only form of spiritual penance and devotional service of the disciple (Sangha-monk) is to keep the mind always

fixed on the Guru (Sangha-Lord). If the mind is made to concentrate on the Guru (Sangha-Lord) amidst all sorts of activities, then no distracting and vicious atmosphere and environment can touch or prevail upon the disciple (Sangha-monk). The disciple shall be beyend reach of any danger, if he abides by this code of right conduct. Where there is total annihilation of desire, therein the devotee visualises God; therein lies the Yogi'a unfoldment of Self; therein the aspirant of knowledge (jnana) experiences realisation of the Absolute; and therein lies the disciple's (Sangha-monk) final communion with the Guru (Sangha-Lord).

To obey and carry out the commandments and injunctions of the Guru (Sangha-Lord) annihilates all the desires of the disciple (Sangha-monk) that have been accumulated through numerous past births together. Where there is total obliteration of desire, there exist peace, power and salvation.

DISCRIMINATION AND DISCRETION OF HEROIC SANGHA-MONK

1. If on any occasion the Sangha-monk, due to some mistake or misunderstanding, perpetrate any wrong against the injunctions of the Sangha, and if any other Sangha-monk vilifies and criticises him for that with a view to put him down in the estimation of the public, then within a very short period that Sangha-monk (the vilifier) falls a prey to short-comings and weaknesses.

2. It is not bad to point out the weaknesses and short-comings of a Sangha-monk out of love and sympathy for his correction but it is dangerous to criticise and blame another brother-monk, only to enjoy at the cost of his defamation, for the time being.

3. If a Sangha-monk, while leading an ideal life, falls away from his aim and idealism

in some unlucky and unauspicious moment, should another Sangha-monk, having given up his own aims and idesalism follow the suit ? No; never. He should then meditate in his own mind that the great vow that he has embraced by invoking the blessings of the Sun, the Moon and other deities and by touching the holy fire and the feet of the Guru (Sangha-Lord), can never be forsaken by him, so long as a drop of blood runs in his veins.

An ordinary man takes and breaks his vow now and then, at his sweet will, hits upon a determination and gives up the same the next moment. But I am not an ordinary man and leading no ordinary life; I have great ideals and special objects in my life. I will never give up my determination and forsake my vow which have so long been the principle of my life. Now should I, at the instance of an unfortunate brother-monk who being unable to protect

himself due to his weaknesses has gone astray, follow him instead of remaining unflinching in my determination and unshakeable in my vow ? Will this be my discretion and decision ? No; never.

If, in any age, at any time, any person could attain success by following this ideal life, then why shall it be impossible for me to stick to this ideal life ? Why shall it be impossible for one what another has done ? Even if all the human beings of the world break the discipline and determination, and fall off from their aims and ideals, still I shall not give up my determination and break my vow; but shall proceed on, remaing firmly and unflinchingly, to my ideals

He, who is timid and weak, coward and unmanly, forsakes his determination and breaks his vow. But the powerful and the undaunted, the valiant and the spirited never hesitate to

sacrifice his life, if necessary, in order to stick to his vow and determination. Timids and cowards and weaks there were and there will be in the world in all ages and at all times; but why and how shall any shade of weakness, timidity and cowardice overpower me ? I do not even dream of the idea. This is the firm decision of a heroic Sangha-monk.

He who is weak, timid and coward forsakes his aim and ideal at the instance of weakness, timidity and cowardice of others. But the Sangha-monk who has taken shelter in the grace of a Man of realisation, a veritable personification of the Supreme (Sangha-Lord), cannot droop so low as to lead such an abominable life of weakness, timidity and cowardice by breaking his vow and giving up his aims and ideals. Thieves commit theft; robbers commit robbery; but should any wise man on that account follow their path ?

If any Sangha-monk, while leading an ideal life, is attacked, by chance, with weakness of mind at some unauspicious moment and goes astray then should another brother-monk forsake his own ideal life and follow him ? Should he give up, at the instance of weaknesses and shortcomines of a brother-monk, his life of purity and the lofty vow which he embraced by invoking the blessings of the Sun, the Moon and other deities, by touching the holy fire ?

Of course, occasional weakness and unsteadiness of mind may attack every man. At that evil moment, there remains no other alternative than to surrender to the mercy of the Sadguru (Sangha-Lord).

Sometimes it may happen that without any instance of weakness and shortcoming of a brother-monk, any Sangha-monk may be attacked with those defects and weaknesses. At such time, he should look upto the high

ideals and objects of his own life to save himself from the clutch of weaknesses and shortcomings and digressions.

If consciousness of and meditation on Self can be kept in tact by discrimination and dispassion, then the weaknesses and digressions of a wayward Sangha-monk cannot attack or touch the ideal Sangha-monk. The spiritual life of a Sangha-monk may be spoiled every now and then if he does not live and move with discrimination and dispassion. What can the weaknesses and shortcomings of brother Sangha-monks do to a Sangha-monk who can secure his spiritual life by discrimination and dispassion ? On the other hand, if a Sangha-monk is careless about guarding his spiritual and devoional life by discrimination and dispassion, it may be destroyed anyhow and at any time even without seeing the weaknesses and digressions of others.

The Sangha-monk who has got the aim and object of his life determined, never cares to look to the weaknesses and defects of others, but remains always absorbed in self-meditation. He never cares for others' criticisms and never forsakes his own aim and ideal at the instance of others' loopholes and digressions.

THE SPIRITUAL STRUGGLE OF A HEROIC SANGHA-MONK

A spiritual aspirant requires power and energy which are achieved by hard struggle, inside as well as outside; where there is no struggle, there cannot be progress in spiritual and devotional practice.

Struggle keeps the aspirant always wakeful; it is struggle that stirs up the aspirant to be ever-vigilant; struggle brings in wakeful and living state in the heart of aspirant. When there

is dearth of struggle, then the aspirant becomes spiritless and inert.

So long as a Sangha-monk stands valiantly amidst struggle, no fear and anxiety can prevail upon him. He, on the other hand, is then animated with energy and enthusiasm, strength and valour; then reigns in his heart anxious eagerness and an earnest endeavour to protect himself and to score success.

This anxious expectation and earnest endeavour for self-defence to score victory, do not bring in misery, worry or unrest in the heart of the Sangha-monk, but on the contrary, invoke energy, enthusiasm and encouragement and animate him with immense valour and undaunted manliness and manhood and keep the Sangha-monk firm, steady, unflinching and adamant amidst all sorts of temptations and untoward circumstances. Whenever this anxious struggle for self-defence

diminishes, then man loses his lion-like courage and powers and he drags on his miserable life like an inert corpse. The heroic Sangha-monk does not care for fear or anxiety; is never worried about miseries, privations and adversities; does not harbour hankering for ease and comfort. The valiant Sangha-monk is determined to attain his goal through incessant hard struggle, in the face of various miseries, privations and adversities.

Success and victory are in all respects in the palm of his hand who is adamant in his determination and unshakeable in his vow;—this is the fundamental principle of a heroic Sangha-monk. The mighty Sangha-monk hears this divine message ringing in the atmosphere, echoed and re-echoed:—"Never forsake your resolution and break your vow"—which enables the Sangha-monk to live and move in the field of spiritual struggle always lively and animated. It is only that Sangha-monk who does not care for

ease and comfort, rest and leisure nor wait for facilities and opportunities; who neither has any craving for love and affection, attachment and fondness; he is crowned with success in spiritual struggle.

Continuous struggle is the main-stay of a spiritual aspirant (Sangha-monk); dangers and difficulties are his great assets, innumerable misery, privation and adversity are his friends and companions. A spiritual aspirant (Sangha-monk) is always ready to embrace death even; no fear of and worry about death, and decay, disease and decrepitude overpower him. The valiant Sangha-monk never craves for an ease-loving and do-little and care-free life. He takes delight in pushing forward through the path strewn with the thorns of dangers. Beware, Sangha-monks ! Bear always in your mind that you belong to the heroic band of aspirants who face struggle in the path of spiritual progress without care and fear for worries and

anxieties, miseries and privations, dangers and difficulties.

Oh, valiant aspirant Sangha-Monk ! Don't you know that you are the worshipper of the primal Energy ? Where is that culture of energy in you ? Just think calmly and steadily of the ideals set up in the images of your gods of adoration.

Lord Shiva holds the Trident (Trishul) in his hand; what do you think of it ? Lord Shri Krishna has the mighty weapon "Sudarshana Chakra" in his hand; what is its significance ? When you look at the Goddess Durga with ten weapons in her ten hands, what ideas arise in your mind ? Can people who worship this emblem of primal Energy and prodigious strength become weak and coward or on the contrary become heroic and powerful ?

Oh, aspirant ! Just think of it seriously,

then try to understand whether the worship of Energy and also culture of strength and heroism are being rightly done. If not, then determine hence how you will worship and propitiate your adored deities.

Oh, Sangha-monks ! Just have in your mind imprinted in letters of gold that culture of energy (spiritual as well as temporal) cannot progress amidst all sorts of ease and comforts, and through facilities and opportunites. The valiant aspirant has to face heroically all kinds of dangers and difficulties.

THE SKILL AND TACTFULNESS IN WORKING OUT THE MISSION OF THE SANGHA

Those who are to live together and work together must have concerted thoughts and ideas and a common current of fellow-feeling;

their minds and hearts should have a concerted tune. The Sangha stands for solving the problems of the national life; that requires first of all, harmony of opinions, unity of thoughts, adjustment of ideas and feelings among the Sangha-monks. They should work with the same kind of thoughts and ideas, with their minds, hearts and intellect equally devoted to the same aim, ideal and object saturated and inspired with the spirit of dedication to the Sangha-Lord. These are the rules and injunctions and tactfulness to work out the Sangha's Mission. If the Sangha-monks do not behave accordingly, on the contrary they act each according to his own plans and ideas, then disunity and dissensions, divisions and disputes will step in. Heedless of others' ideas and feelings, without having adjustment with others' ideas and opinions, if the Sangha-monks go on with their individual ideas and desires, then the enormous strength of the Sangha will fall to pieces rendering the Sangha weak. The

little units of strength, which, being united, could have worked out the great mission of the Sangha, will be broken to picees and become useless. As such, the great mission and the country-wide activities of the Sangha will be a failure, and nothing could be achieved.

In order to prevent the disunity, disharmony and differences, the Sangha-monks will have to relentlessly sink their own whims and hobbies, in the greater will of the Sangha-Lord, and must behave according to his commandments, teachings and injunctions. Then and then only the Will and Power of the Sangha-Lord will work smoothly through all the Sangha-monks.

A sheltered Sangha-monk feels himself shelterless if he design and surrender himself to the divine grace of the Sangha-lord. The power and grace of the Sangha-Lord cannot help a Sangha-monk who has not relinquished his

whims and hobbies but works at his own will. The grace and power of the Sangha-Lord turns back from a Sangha-monk who has not a receptive attitude of heart and who acts undesirably. He who heartily craves for help gets it surely.

What is needed is sincere love and affection for and devotion to the Sangha-Lord. Take care to live and move every moment, every second even, with meditation on the Sangha-Lord. Beware that not a breath is wasted, not a wink of the eye misses without meditation on him and not an iota of time goes in vain without prayers to the Sangha-Lord.

Every Sangha-monk must carefully nourish within himself this kind of feeling and determination. Then and then only, it will be possible to push on the desired ideas of the Sangha-Lord in the entire rank and file of the nation.

It is through the medium of the Sangha-monks whose existence has been merged into that of the Sangha-Lord, that his will and power can reach the people. If the Sangha-monks hold on to this idea ansd determination, they will realise power of the Sangha-Lord and will be able to work with a thousand times greater energy and enthusiasm. Otherwise, what can they do if his power does not inspire and animate them ?

Continuous practice is necessary to catch and stick to the above idea; without persevering and energetic practice, this idea cannot be kept in memory intact. Forgetfulness of these thoughts and ideas comes in unconsciously.

In the early hours of dawn before leaving the bed, concentrate your mind on the desired image (of the Sangha-Lord), by means of continuous repetition of the holy 'Mantram'—

mystic syllables. Make it a point not to miss this prachee on any account. If Sangha-monk can concentrate their mind on the desired image (of the Sangha-Lord), early in the morning, they will be able to work the whole day with his memory intact.

At the cessation of work for the day, before going to sleep, just sit on the bed and surrender yourself in the grace of the Sangha-Lord resigning in to him your personality, individuality and separate identity and all fruits of the work of the whole day.

If you can thus resign yourself everyday to the giver of your shelter (Sangha-Lord) by forgetting your personality and separate identity and can thus merge yourself in the Sangha-Lord, you will then feel his Divine personality and power. If you practise it persistently, it grows into a habit with you. You cannot learn it by reading books, nor can

it be attained by any other alternative means; it can only be achieved by regular and persistent practice.

OPPORTUNE MOMENT FOR THE SANGHA

After passing through many ordeals, the best opportune moment has arrived. As in individual life, oppontune and happy time arrives, so also in the life of an organisation. In this time, you may achieve the result of fifty years of penance by carrying out a single command of the Sangha-Lord. If the Sangha-monks behave in the right manner, as desired and determined by the Sangha-Lord, they shall surely score success in any work they put their hands to; to whatever direction they turn and start, their progress shall be easy and uninterrupted; if they say fire to be water then verily that will be a truth and a fact.

No sins and crimes, illusions and delusions there are in the world that can touch the tip of their hair, so long as the Sangha-monks be saturated with love and affection for and obedience and devotion to the Sangha-Lord. They should always keep awake in their mind the following memory and meditation :—

"I am the beloved child of the great Sangha-Lord, the personification of unprecedented spiritual penance and Divine Power, and have been obeying his teachings and carrying out his orders; as such, I will be successful in whatever work I undertake."

While eating, moving or working, have the immortal message imprinted in golden leters on your mind and heart :—"If I am to meditate I will meditate on the holy image of the Guru (Sangha-Lord); if I am to hear, I will hear the teachings and commandments of the Sangha-Lord; if I am to talk or discuss

or praise, I will extol and preach the untold Divine magnanimity and great Mission of the Sangha-Lord. My mortal coil will wander about in the world on a mission of the Sangha but my mind will remain fixed at the same spot, immersed in meditation on the Guru (Sangha-Lord)". By this, the Sangha-monks shall be able to live and work in unending peace, free from worries and anxieties.

EPISTLES OF SANGHA-LORD SHRIMAT ACHARYADEV.

Madaripur Sevashram.

(1)

Dear.....,

Many a time, occasional ups and downs may come in the life of a Sangha-monk. Without being distressed and disturbed by that, you should march on like a hero, keeping self-strength, self-confidence intact, with firm determination to accomplish the entrusted task with patience and fortitude. Not only the inertness and despair and despondency of that part of the country will be dispelled by the effort of Swami.....
but a day will come when the whole of the country will be illuminated by his knowledge and animated by his energetic efforts. With confidence in this great assurance you have

to perform your destined duties with enormous strength and unending energy. It is possible that you may lose your self-confidence at times due to your internal weakness; but it will be not wise to be perturbed by that. Because such weaknesses come in for the time being, in the life of every man, however enthusiastic.

(2)

Bharat Sevashram Sangha,
27, Bowbazar St., Calcutta.
16-6-1924.

Dear.....,

I think of your welfare much better than you do. Therefore, you should go along your determined and specified path without any hesitation. Stay at your allotted place for some time with patience and steadiness; and you will be amazed to see your strength.

There will be a change in your state of mind in no time.

No weakness can do anything to you if you act according to my instruction. Be ready to sink your entity and personality in that of the Sangha. Fear not. You are the children of the Divine Hero (the Sangha-Lord); such weaknesss has no power to do any harm to you. Be steady and undaunted and proceed on unworried and unanxious.

(3)

Bharat Sevashram Sangha.
Calcutta, 11-7-1927.

Dear.....,

You are to distribute some charts of 'Sangha-Vani' and 'Brahmacharyam' at every meeting. Sangha-Vani are the great truths realised and applied in life by the Sangha-Lord. Great

men appear from age to age and some truths are experimented and established by their life of penance for the welfare of the world. You should explain these mottos clearly to the public. Then they will take it with reverence and go through it daily with care and interest. Within a short time these will become a text for daily-reading.

(4)

Calcutta. 11-7-27

Dear.....,

You shall have to go out-side very soon on preaching mission. So, devote eight to ten hours a day to get yourself prepared for the work. You have to present yourself everywhere with such sublime mental attitude and force, so that people can get inspiration from your company. Recite 'Sangha-Vani' ten (10) times a day. Every Sangha-monk must commit the Sangha-Vani to memory.

(5)

Bharat Sevashram Sangha,
Calcutta.

Dear.....,

You shall have not to pass through such miserable conditions any longer. Your fate will take a turn and fortune will smile upon you. Hence forward, you exert yourself to go on along your determined and destined path. Give up all your whims and try to remain unshakeable in faith, constant in devotion and with full resignation to your refuge—the Sangha-Lord. Then great welfare and contentment of heart will be bestowed on you..

Observe regularly your daily self-introspection, meditation on death and the rules of Brahmacharya which were given in writing to you all. Prepare yourself adequately for

receiving 'Maha-Sadhana' (great Divine grace and power) to reach the path of salvation on the auspicious day of coming Maghi-purnima. The ill-propensities of herat will not be subdued till the attainment of 'Maha-Shakti' and 'Maha-Sadhana' from the Sangha-Lord.

No sin and crime, illusion and attachment can spoil you if you can keep the memory of your Giver of Shelter (the Sangha-Lord) always fresh in your mind.

Behave very carefully. Take care that the thoughts of pre-Ashram worldly life may not peep into your heart. If at any time the thoughts of your past life arise in your mind, atone by meditation of the Sangha-Lord.

(6)

Bharat Sevashram Sangha,
Calcutta, 3-12-30.

Dear.....,

Make utmost effort to act a[illegible] to my

orders and instructions. The opportunities and facilities, which have been given to you upto this time, are not always available to many a Sangha-monk; so, you have to remain very careful and cautious. If the mind is allowed to rove about very much in the outside world, then it will indulge in light thoughts inspite of this great opportunity and uncommon facility that you have got. When, wherever and whichever situation and environment you live in, your life will be safe and free from worries if you can direct your mind one-pointedly towards Guru (the Sangha-Lord).

Always remember that as you have got the opportunity to live in such an atmosphere of immense spiritual power and enviroment then your life is quite safe, though some times spiritual vicissitudes may visit you for the time being. At a benign glance and kind blessings of Him to whom you have dedicated your life and sough helter, all evils and dross and

turmoils of life will gradually disappear. If you can nourish such thoughts and ideas, you will feel indomitable energy in you and will be able to spend your time in infinite bliss. Exert yourself to abide by the ideas and the atmosphere in which you have been nurtured for the five/six months. If you can live in this spiritual atmosphere, no distracting atmosphere and antagonistic company will be able to prevail upon you.

(7)

Bharat Sevashram Sangha,
Calcutta, 8th Agrahayan.
1342 B.S.

Dear . . . . . ,

Try to act always according to the injunctions and instructions of Guru (Sangha-Lord), then there shall be no fear of any danger. Mediate on your Guru (Sangha-Lord) at every

inhalation and exhalation of breath, then no distracting and evil thoughts shall have occasion to attack you.

Be firm in your determination and unshakeable in your vow and then you will not be upset by the excitement of your passions and senses.

(8)

Gaya Sevashram,
28-11-1925.

Dear . . . . . ,

When many sorts of good thoughts and high aspirations have been rising in your mind, even under adverse circumstances then you will find speedy mental sublimation within a short time if you can try for self-uplift in favourable atmosphere. If you can acquire sufficient power of control over your

passions and sense-propensities, you shall then be amazed to realise your strength and prowess, valiance and manliness very soon.

Man is endowed with boundless strength and energy, tremendous power and prowess. But he lives inert like the mass of matter, for want of manifestation of the same by persistent culture. This is the age of Universal Emancipation and Universal Unification. So, it is not desirable for anybody to remain a dupe of illusion and attachment. It is high time to rouse up individual energy of self by tearing off the bondage of illusions and self-forgetfulness into pieces. If you can always observe this principle that you shall be firm in your determination and unshakeable in your vow, then the tasks however difficult will be easier for you to accomplish.

Discipline yourself through such moral and spiritual practices and observances and strict

rules of good conduct by dint of which all sorts of lethergy, carelessness and wantonness will be removed and patience, fortitude and steadiness will be established in you. Always preserve your own speciality in respect of dress and diet, manners and behaviours, speech and deed. These specialities will protect you from all undesirable and unexpected thoughts, ideas and deeds.

(9)

Bharat Sevashram Sangh,
Ballygunge, Calcutta,
11-8-39.

Dear.....

Wherever and in whichever conditions and environments the Sangha-monks live, they may always receive the blessings and benedictions of the Sangha-Lord for which they should always keep ever awake the command-

ments and instructions of the Sangha-Lord in their hearts and abide by the same. Then their footsteps will never fall out of place. The meditation of Sangha-Lord keeps the Sangha-monks animated and wakeful. Whenever meditation on the Sangha-Lord is on the wane, many weaknesses may come in. That you have started on preaching mission with the blessings of Sangha-Lord on your head, must be remembered always amidst all your activities. Then and then only you will be successful.

You will never have to face any sort of difficulty; on the contrary, you will come out victorious like a hero everywhere if you can remember repeatedly and persistently at every step the directions and instructions of the Sangha-Lord.

(10)

Madaripur Sevashram,
10th Kartic, 1332 B.S.

Dear.....,

In order to safe-guard your speciality and personality in this great battle-field of life, you should have to strictly observe Brahmacharya, i.e., celebacy and continence. Manhood and manliness and heroism of the Sangha-monk lie in the observance of Brahmacharya. For want of Brahmacharya the whole nation is lifeless and has been at present encircled by idleness, inertia, lethergy, slumber and indifference; no trace of hope, no aspiration, no display of energy and effort are marked in the life of the nation at present; the entire country is sunk as if in a slough of despondency and despair. In order to remove this despondency and sad plight of the country, it is very necessary to exert a vigorous influence of self-control and

sense-control in the hearts of the people and thus make the nation awakened and enlivened with the vibration of life and energy.

(11)

Puri Sevashram,
1-7-40.

Dear.....,

There is no reason to be so much distressed and perturbed, though you have committed a mistake and offence knowingly or unknowingly. To err is human.

It does not matter much even if you commit as many offences and mistakes as possible. The graceful Sangha-Lord who is the sole refuge of your life here and hereafter will correct your mistakes and remit all your offences and save you; this is the principle of the Giver of your shelter.

Your protector thinks about your errors and offences thousand times more than you do. So, you need not be anxious about it. I shall see and think of everything and shall do whatever is needful. You are left only to carry out my orders and obey my instructions.

The Sangha-monks may often fall into the vortex of struggle of life in the field of action. But the protector, who has given him shelter, guards him always in all circumstances. But somtimes the devoted Sangha-monk forgets his spiritual entity and thus feels himself utterly helpless. He can even then get over this danger if he can bring back whole-hearted self-resignation to his protector.

Remember always that you have taken refuge in the grace of the most exalted and powerful Divinity personified. Then no weakness and timidity, inertia and cowardice will

ever touch you. You need not be anxious so much, because you have not committed any serious mistake or offence after you have been entrusted with the grave responsibility. At present when you have been engaged in the vast field of action you should not worry so much for these paltry reasons and trifling matters. Now you are to march along the fixed and determined path onward with valour of a hero and courage of a lion, with blessings of the Sangha-Lord on your head, having firm convictions of self-strength; then and then only you will get the desired success.

(12)

Bajitpur Sevashram,
Faridpur, 10th Bhadra,
1328 B.S.

Dear.....,

....Eclipsed by illusion and attachment,

enveloped in the darkness of error and confusion, forgetful of his own immense power and prowess and unable to trust on his self-strength, man drags his miserable life, inert like a mass of matter. Manhood and manliness and heroism of man lie in development and culture of self-energy. Therefore, the Sangha-monk ought not to remain long in such sad plight. Now the Sangha-monks shall have to culture and manifest their self-energy by breaking off the gloom of sleep and slumber and by invoking in the heart a spirit of great awakening, and by standing undaunted and adamant and unshakeable like a mighty hero in this battle field of life. Trusting firmly on your self-strength and being strengthened by self-confidence, you have to exert yourself with self-introspection for the attainment of self-consciousness and self-realisation.

Tortured by the excitement of passions and senses, enveloped by idleness and slumber,

drowsiness and inertia, oblivious of boundless strength and capacity, energy and perseverance, attacked by weakness, timidity and cowardice and also entangled in the net of attachment and illusion, desires and worldly tendencies, the Sangha-monks should not lie like lifeless corpses.

In order to inject new elixir into the declining national life, the Sangha-monks shall have to manifest self-strength and power by creating an invigorating atmosphere throughout the length and breadth of the country and by their selfless activities. By rousing the ideal of morality and right conduct and creating religious fervour amongst the masses, a band of life-dedicated souls like you shall have to undertake a grave vow for ushering great re-generation and re-awakening in this country.

(13)

B.S. Sangha,
Ballygunge, Calcutta.
17-6-36.

Dear.....,

Be careful and discreet about your diet. Health may deteriorate if you take food without appetite If necessary, take barley even; then the system will be all right

Regular and measured quantity of food preserves good health while irregular and and unrestrained quantity of food impairs it. For want of proper attention to this fact, body gradually falls ill. So, always be careful and considerate about your health.

Self-control and continence is the real nourishment of the body. Being indifferent to this restraint in diet, many Sangha-monks

are falling prey to many diseases. Those who take most simple food to appease hunger only also fall prey to diseases, if they do not maintain control regarding food.

And the health of those youths who take improper food for pleasure of their tongue, has been broken down altogether. Self-control is the greatest asset of 'Sadhus' (Sangha-monks). Where there is want of self-control and continence, there the life is spoiled. So, you must maintain restraint in diet and habits with special attention during festivals. Every Sangha-monk should have to be very cautious and careful in this respect. Lives of many Sangha-monks will be at stake, if they remain indifferent any longer in this respect. Self-control and continence is the back-bone of a man. Just as a man cannot stand and live without his back-bone, so also a man cannot pull on if he does not observe self-control and

continence. So, the Sangha-monks will have to hold on tightly to this power of continence.

(14)

B. S. Sangha, Calcutta.

Dear.....,

Many ordeals lie in ambush in the field of action. Without paying heed to those matters, you should go on working with great endeavour and enormous valour. You have been sent there with the whole responsibility of the work. So, without any care for honour and dishonour, good behaviour or bad, you must work on with unflinching devotion to your responsibility. Sometimes, fellow-workers may behave impolitely or rudely often unknowingly; but a heroic Sangha-monk should not care it and go on discharging his duties with endurance.

Apply yourself heart and soul to perform well the duties and responsibilities which have been entrusted on you. Make it a point that major work can be done within the appointed time. Don't pay heed at that time to other's behaviour and treatment.

To err is human. So it is quite possible for a fellow Sangha-monk to behave improperly through sheer mis-understanding. There are veritable trials for the workers in the field of action. Works will suffer if the Sangha-monks stoop to mark these trifling things. The Sangha-monk of your calibre should easily forget and forgive these things.

Always keep the idea fresh in your heart that thoughts, undesirable to the Sangha-Lord, can never peep into your heart even for a moment. Then no obnoxious thoughts and ideas shall affect you.

(15)

Madhupur.
1-11-1933.

Dear.....,

When difference of opinion and thought will arise amongst the fellow-workers, try to observe inpartiality. Then and then only, peace and happiness will be established amongst one another. For want of this feeling of indifference Sangha-monks become cheerless and indolent. You are a man of discrimination. Forget and forgive the mistakes, offences and ill-treatments of others with the help of discreetful indifference. Then you will find no difficulty in the performance of your duties. The Sangha may sustain a loss if you falter or fail to perform your allotted duties and entrusted responsibilities; if you cannot overlook with indifference the offence, mistake and ill treatment of others. So, be careful to main-

tain harmony amongst the co-workers and Sangha-brothers.

16

B. S. Sangha
Ballygunge, Calcutta.
1-7-1935.

Dear.....,

If any Sangha-monk gets undesirable behaviour from his fellow-monks at a time when his mind is disturbed and restless owing to various mental weakness, he cannot then bear with patience and remain calm and unperturbed. At this difficulty, the only support and consolation is self-resignation to the grace of Guru (the Sangha-Lord). But in this plight there happens to be so much want of discrimination that it is not easy to surrender himself

to the Sangha-Lord, inspite of hundred-fold efforts. At this critical juncture what is most needed is help, guidance and sympathy from the brother-monks and workers. But if he gets unsympathetic behaviour from his companions at that time instead of help and sympathy, then he can find no ground to stand upon.

Where there is surrender to Guru and firm unshakeable faith in him, then mental weakness and undesirable behaviour can do no harm. What weaknees can perturb a Sangha-monk who always remembers commandments of the Sangha-Lord ? Where is the opportunity and occasion to think independently for him who has determined to this principle and ideal in his life that he shall act according to the instructions of 'Sad Guru' (the Sangha-Lord) ?

(17)

B. S. Sangha,
Ballygunge, Calcutta.
20-7-1938.

Dear.....,

.....Many times various kinds of unsteadiness come in the life of a 'Sadhaka' (the Sangha-monk); then he has to keep patience remembering the grace and mercy of his Divine Shelter—the Sangha-Lord. As a result, his heart becomes tranquil. When the mind becomes very much restless, repeat and meditate on the 'Guru-Mantra' for at least three hours. If you do this, restlessness will subside and the heart will become cheerful and complacent; and the unpacified mind will become peaceful. When the mind becomes greatly disturbed and agitated by cares and anxieties, then repeat the 'Guru-mantra' at every inhalation and exhalation of breath incessantly. In this crucial time, it is not advisable to desist from repeatings of 'Mantra'

even for a moment. Otherwise the life may be endangered. The disturbed, distressed and unsteady mind will soon become pacified, calm and steady, if your mind can be pointed towards Guru (the Sangha-Lord) all the time.

Sometimes the Sangha-monks (who live at distant place far off from the Sangha-Lord) may think—I am living far away from the shelter and blessings of the Sangha-Lord and my distressed and disturbed mind might have been pacified and calmed if I can reach him. But it is not possible for many of them at that time to come to him. How then will he keep his mind calm, controlled and steady ? Then in that difficult situation he has to think in this way:—there can never remain any such thing as 'far' or 'near' to Him in whose mercy I have sought refuge. His blessings and mercy are bestowed on the Sangha-monks equally in whatever place, time and condition they live. There cannot be any doubt or uncertainty in the fact that

blessings and good wishes of the Sangha-Lord are always conferred equally everywhere and in every situation the Sangha-monks live or move in. The Sangha-monk can never be anywhere beyond the range of the blessings and mercy of the Sangha-Lord. Always take it for granted that there cannot be any question as 'far' or 'near' regarding the blessings and good wishes of the Sangha-Lord. Then the misunderstanding will be removed totally from the heart. When the Sangha-monk is attacked with such weakness for his blunders, above mentioned erroneous idea comes in and gives him trouble. If he can then act according to orders and instructions of the Sangha-Lord with patience all dross of heart will be removed and the mind will become calm and pacified.

Indifference is the great asset for the Sannyasins. If the mind is distressed and turmoiled by improper behaviour of anybody, then resort

to indifference. Thus the weakness of heart will go away.

When the mind becomes very much distressed owing to many reasons, the only way-out from it is to settle the mind on Guru (the Sangha-Lord). If you can observe this instruction at all times, no weakness and restlessness of mind can disturb you.

Go on with patience, and all the difficulties will be solved in no time. The worries and anxieties which have caught hold of you will be dispelled if you can wait for a few days with patience. Then again the mind will become quiet and pacified.

Overlook all undesriable thoughts and behaviours and you will not get any trouble. If you fail to do so, many sorts of cares and anxieties will put you to trouble and harassment.

Always direct your mind towards Guru, the Sangha-Lord, for receiving his blessings and mercy, so that no anxiety, uneasiness and ill-treatment from others can make you restless.

Take it for certain that commandments and instructions of the Sangha-Lord are your only support and help following which only, you shall get real peace of mind.

(18)

Pranab Math,
Faridpur, 7-9-40

Dear.....,

The way you are carrying on the preaching Mission of the Sangha is not wrong. And it is also well and good that you are collecting funds along with preaching work. But while doing this work, if any seed of desire and attachment sprout out in you unnoticed, and seeing

that if your Sangha-brothers give you sympathetic instructions of warning, then it is no offence on their part. You shall get such occasional support and sympathy, warning and guidance from your Sangha-brothers and that is why you all have been organised to live together as a body-corporate. Otherwise, you could have lived an individual spiritual life in different places. It is sure and certain that seeds of desires and attachments will germinate unconsciously in your heart if you live and work with the householders for a long time. It was for that, that I had asked you to collect subscriptions for some days in a month and for the remaining days you are to go out on propaganda work and organise Milan Mandir and Rakshidal from village to village. You may do this work sometimes alone and sometimes with other Sangha-Sannyasins. And if you can conduct yourself in this way, then there will be least possibilities of any danger.

The first and foremost object should be to preserve your spiritual life; and preaching and collection of funds secondary. It is very harmful to your spiritual life to live and work alone with the house-holders for long. Therefore, I advise you to come and stay at Ashrams at times. But paying least heed to my instruction, you have been wandering about alone with your preaching work and collection of contributions for a long period. For that, Swami.....has written a letter to you apprehending your decline of life. You should have been rather glad instead of being distressed for this. Because, there are well-wishers behind you to warn you always at the times of dangers and digressions.

(19)

Ballygunge, Calcutta.
17-11-1939

Dear.....,

Errors and mistakes and wrongs of your

brother-monks or fellow-workers may come to your sight; but do not make them a topic of discussion. That will be doing wrong to yourself. If anybody behaves improperly or wrongly, just inform me and I shall correct them. It is advisable to leave the place where any Sangha-monk, out of mis-understanding, discusses about faults of others. There will be a great offence if you give hearing to such undesirable discussions. If you have anything to say against anyone, you must inform me.

First of all, you try yourself to solve those questions which occasionally arise in your mind. When you are unable to do so, then let me know the same. Many of your problems will be solved on the ensuing occasion at Puri. Dispassion is the asset of a spiritual aspirant and continence is the sumum bonum of an ascetic;—remember this always.

(20)

Ballygunge, Calcutta.
17-11-39.

Dear.....,

You are one of the devoted monks of the Sangha. Such unexpected change of your mind is very unbecoming. Don't you realise that you have been entrusted with so grave a responsibility of 'Hindu Sangathan' and it is not at all reasonable for you to wander here and there shirking the responsibility ? You should always remember that such responsibility is not entrusted to an ordinary monk.

Many times man commits many offences owing to want of discrimination. It does not matter much if they, who are irresponsible, commit any wrong.

Your offence is not so grave, and it is remissible in consideration of the fact that

you have been entrusted with a grave responsibility.

(21)

Ballygunge, Calcutta.
10-6-1940.

Dear.....,

A real Rakshi is he who is determined to protest against and remedy the injustice and persecutions and is prepared not to allow anybody to snatch away the rights and privileges from and to cause any harm to religion, honour and prestige of the Hindus so long as a drop of blood exists in his veins. Propagate this ideal of a Rakshi and enlist members for Rakshidal (Defence party). Inspire every Hindu to defend his own honour and prestige and protest against injustice and oppression. If the people are made to understand their real object, then they will eagerly join this 'Rakshidal'. If five lacs of

people in the whole of Bengal stand with the firm determination of self-defence there is no doubt that the whole atmosphere will be totally changed. With this end in view, I have given the proposal of organising a huge defence-party with 5 lacs of heroic Rakshi (defender of the Hindus) in the last 'Siva-Ratri' Hindu conference. The aim of this defence-party movement is to awaken the whole Hindu population to protect their faith, honour, prestige, rights and privileges. Enlist those Hindus in the defence-party who are determined to undertake such vows.

(22)

Madaripur, Sevashram.
3-2-1332 B. S.

Dear.....,

I don't think that any hopeful change has come in you after I had written to you last. The

cause of degeneration in your spiritual life is that you mix with the ordinary boys undesirably. You want to go elsewhere, leaving the place where you are. There is no possibility of correction of your evil bend of mind by change of place. You had been placed on the foundation of renunciation, continence, self-control and devotion to Truth; but abandoning these ideals, you have been at present indulging in frivolity and unmannerly behaviours. Now-a-days undesirable conduct, behaviour and treatment of yours with regard to....are attracting the eyes of criticism of even an ordinary man. You will lose the respect and regard of the respectable people there, if you are not very careful about your mental degradation. Upto this time you had been making satisfactory progress in your life. But the cause of such sudden change is that previously you had placed the Sangha-Lord in the temple of your heart, but today you know very well whom you have placed on that alter in lieu of him and also how and whom you are worshiping. As a

result, you are wilfully inviting your misfortune and strewing thorns on your own path of salvation.

Formerly you were placed very near to the Sangha-Lord in a very short time by dint of your unflinching devotion and firm faith in the Sangha-Lord. But to-day through irony of fate and due to many evil companies, you are being tossed hither and thither on the waves of adverse circumstances, having lost that faith, reverence and devotion to the Sangha-Lord. You can recoupe your position still, if you become very watchful and careful about yourself. Now the only escape from this peril is to reinstate unshakeable and firm faith in the Sangha-Lord and to seek his graceful refuge and protection. It can be easily surmised that there is little hope of sticking to spiritual life for one who hasitates anytime to perform the desired and determined works of the Sangha-Lord to whom he has pledged to surrender and dedicate him-

self. So, be careful and watchful and exert yourself at most to achieve the cherished goal of human life by walking along the determined and prescribed path.

(23)

B. S. Sangha.
27, Bowbazar St., Calcutta,
3-10-1924.

Dear....,

Students' Home has been started to rouse religious tendencies amongst the college-students in general. But what is the necessity of living any longer in the Students' Home for those who have already determined to lead life of renunciation and on whom the spirit of dispassion is gradually dawning ?

Your stay there may be helpful to create a congenial atmosphere in the Students' Home;

but it will be detrimental to your spiritual life. You have given up your student life and joined the Sangha, but while living in the students' home, a desire may again crop up in your mind to renew study in the college, and with it, discrimination and dispassion will disappear. So, relinquish the idea of staying in the Home and act according to my order. Gradually you will understand everything.

(24)

Ballygunge, Calcutta.
26-11-1940

Dear.....,

It goes against the principle of the Sangha to say anything against any public-welfare-organisation. We don't know anything particularly about any organisation, it is a fact. We cannot pass any remark against a worker of any Mission having heard something about him from

others. The long and short of what I say is that you don't discuss anything against any man of any Mission. If you do so, both the organisations will suffer. Bharat Sevashram Sangha always sincerely hates scandal-mongering. You must remember this.

(25)

Calcutta.

Dear.....,

If you do not always pay keen attention to the orders and instructions of the Guru (Sangha-Lord), dangers and difficulties will often arise and jeopardise your life. But in that moment if you can again be cautious and careful in carrying out and following the orders, advice and instructions of Guru (Sangha-Lord), then no mental weakness can perturb and distress you at all.

All achievements (both worldly and spiritual) are attainable like things in the palm of the hand by him who is firm in his determination and unshakeable in his vow; always remember this great motto in your memory, then no weakness will be able to approach you.

Men may fall at anytime a victim of death and disease and decrepitude. If one can meditate on this truth, then he can easily escape from the hands of evil thoughts which oppress and harass a man very often. The only way to control and pacify the roving mind is to keep careful attention to the ideal and object of life.

Many sorts of fickleness of mind may deviate a man (Sangha-monk) from his ideal and aim. For this the man of discrimination and dispassion will have to be very careful and watchful.

If any undesirable craving can make room in the heart of a Sangha-monk, his ascetic life is led to destruction. Therefore, where there is annihilation of such kinds of desires, achievement of success in all spiritual pursuits and long cherished salvation of human life are also there. If one can always rear up such unerring ideas, no shade of desire, attachment and illusion, blunders and wrongs can touch him. While observing the great vow which he has taken, he should abide by stiff rules and regulations. If at any time he violates the rules and regulations of the Sangha, his spiritual life may be destroyed. The wise man (Sangha-monk) can never stoop to live a despicable life of the timid and the coward, having abandoned his determined vow and given up his manhood and manlines. Therefore, why should he do like that ? Always dwell on these ideas and thoughts; and then all sorts of fickleness of mind will be brushed aside.

(26)

Bajitpur, Sevashram,
Faridpur, 10-11-1917.

Dear.....,

.....Glad to hear that you have got a companion to your liking. God fulfills what man desires. Man's rise and fall may happen at any moment. So, keep yourself at a distance from temptations. Temptations may be the the cause of the downfall of any aspirant. Man suffers degeneration when he forgets his own self catching at the shadow by throwing away the substance.

Meditate alone in a solitary place the real identity of yourself and also for which you have been born and how far you have progressed towards your object. Then you will not forget your real entity.

Don't lose your self-respect. Always think in this way that you are the child of the Sangha-Lord; and you are bound for salvation, having forsaken worldly desires by His grace and mercy. So, you cannot spoil your life like an ordinary man.

If you can engage yourself always with these thoughts, the power of discrimination will be awakened and then no dirty atmosphere of the world will touch you.

(27)

Bajitpur,
Faridpur, Magh 1328 B.S.

Dear.....,

Always observe the rigid rules of the life of penance. This firmness will protect your life from the vicious atmosphere of the external world. If undesirable and evil thoughts oppress

you, you should atone for it by reciting the Name of the Lord and Japam (repetition of Guru-mantra), fasting and spiritual vigil. If anybody gives indulgence to undesirable and carnal thoughts even for a moment, he will not be able to preserve Brahmacharya (conservation of semen). Meditate, discriminate and do devotional service at least for three hours a day. Never put on any other dress than that of a Sannyasi. Keep a regular diary of your spiritual practice and of progress and digress every day. Note down elaborately when and how many undesirable thoughts attack you throughout the whole day and what steps you adopt to conquer them. If the remembrance of your parents of pre-Ashram life comes to your mind, drive it away at once to make your mind free from anxiety by meditating on the ultimate state of dissolution.

When you will be attacked by such mental worries and agonies, you should think in this

way—I can never forsake, by any means, the life, the Mantra and the vow which I have taken by the name of presiding dieties of the world like the Moon and the Sun, the planets and the stars and by touching the holy fire. I will undergo any sort of adversity and privations in observing this vow. I have to preserve the glory of the 'Ashram-Dharma' by preserving my own ideal unshakeable, firm and immovable. When worldly thoughts, cravings for enjoyment and luxury, oppressions of passions and senses attack you from all sides, then discriminate thus—I have embraced the life of renunciation through my good luck and exceptional merits of many of my previous births. Delusion and ignorance, errors and misconceptions, sins and sorrows are not meant for me, but for those who are dupe of lust or mammon, delusion and ignorance. I shall awake myself and make my country awake. I shall preserve my dignity and personality in the great battle-

field of life by the weapons of discrimination and dispassion in order to protect my country with unfailing energy and tremendous valour from dire destruction.

As I have taken the solemn vow and devine mantram, so no sin and sorrow, illusion and attachment, error and misconception can exist. This is a fact, an unerring truth. I am eternally pure and chaste, enlightened and holy.

If you go on thinking always in this way, all mental agonies, worries and weaknesses will vanish.

(28)

B. S. Sangha, Calcutta.
16.8.1929.

Dear.....,

Do not be impatient and agitated. Don't

forget that patience, steadiness, fortitude are the greatest power. Try your best to live with content where you have been stationed. Do regular Japa and Dhyana (meditation) and devotionally pray at the time of going to and getting up from bed. Take regular physical exercise. Keep a diary of your daily life.

(29)

Gaya Sevashram,
17.11.1925.

Dear.....,

Upto now you have got many instructions from the Sangha-Lord. Now apply yourself heart and soul to translate those into action. About ten months have elapsed since you have been given initiation. Upto this time, though you have not been able to progress satisfactorily you shall have to try during the coming couple of months. Try to

make yourself receptive for the blessings of the Sangha-Lord when you will approach him unhesitatingly during the ensuing Maghi-Purnima—the day of full-fledged manifestation of his Divine Power.

If you can discharge your duties according to the directions of the Sangha-Lord, your mental restlessness will decrease gradually and the heart will become purified, elevated and holy, and you shall be able to remain absorbed in meditation and discrimination. Those who have sought refuge and surrendered themselves to the Sangha-Lord are very fortunate and their life is quite safe. To the Sangha-monks, performance of the actions desirable to the Sangha-Lord is their veritable spiritual practice and dwelling on his desirable thoughts, ideas and plans is their real devotional service; while to indulge in ideas and thoughts of work undesirable to the Sangha-Lord is the greatest sin. The Sangha-monks will have this

motto imprinted in golden letters on their hearts.

So, remember that the Sangha-Lord, the omniscient founder of the Sangha, has stationed you all, each in his particular and well-guarded place which is suited to his spiritual life. Regarding this, if you harbour an iota of doubt and hesitation in your heart even unconsciously, it will then be putting an axe severely at the root of your spiritual life. So, whenever any doubt peeps in, do drive it away at once.

Your spiritual life can never be destroyed by any means since you have taken shelter in this mighty and magnanimous organisation and so long as you regard the teachings of the Sangha-Lord as infallible as those of the Vedas.

(30)

Bajitpur Sevashram Sangha
10th Agrahayan, 1330 B.S.

Dear.....,

.....Many times various mental changes may occur, but don't be perturbed by them. It is but natural and also an ordeal for you. If you can pass through this ordeal, you will be able to live your life smoothly and happily.

You shall have to preserve your spiritual situation by being firm in determination and unshakeable in carrying out the entrusted duties, having banished all baseless thoughts with patience and fortitude. Many times various sins and crimes, sorrows and blunders and mis-understandings may come to your mind, but don't be despaired and despondent. Remember always that you are a band of heroic mighty spiritual aspirants.

Keep your diary regularly. Mediate on death at least for half an hour in a day. This meditation on death (transitoriness of this mortal coil) will save you from oppression of passions and sense and make your mind pure and sinless. The man, who can realise that the final residue of this body is a handful of ashes, is never touched by any sin and sorrow.

Try to sit in the same pose and posture (Asana) at least for half an hour a day. Take regular physical exercises. Increase the number of your Japa by 30 every day. Practise meditation.

If you happen to remember your former nativity, atone for it by reciting the name of the Lord. Weakness and cowardice are the greatest sins. Don't give indulgence for a moment even, to any sort of weakness. Don't neglect your bounden duty being a dupe of self-deception. Don't take food beyond the

limit; that is detrimental to preservation of Brahmacharya (Semen).

(31)

Bajitpur Sevashram.

Dear .....

You shall no longer remain in such miserable condition. Keep alive the power of discrimination by meditation on death. Practise to subdue your passions and control your senses by thinking every moment of the final state of dissolution of the body into ashes.

He who is sincerely devoted to and dependent on the Sangha-Lord is not oppressed by any weakness ever and anon.

Many times many a Sangha-monk moves and acts according to his own will. Seemingly though they live in the Sangha, practically they remain outside of it; so, no help and guidance can reach them.

The Sangha-monks shall have to obey the instruction of the Sangha-Lord, having surrendered themselves to the Sangha for progress and welfare of their spiritual life as well as for safety and protection of their own existence. Don't think that any of you has come here to help and save the Sangha. Truly he who thinks in that way will bring in his own destruction.

(32)

Gaya Sevashram,
5th Kartik, 1332 B.S.

Dear.....,

If you can always conduct your life with the Maha Sadhana (great initiation) which you have got from the great man of Divine Power (the Sangha-Lord) during the last Maghi-Purnima day and can remain always absorbed in thoughts of the Sangha-Lord, then

you will not be tormented by sins and sorrows; your heart will not be burnt in the fire of passions and desires; and you shall be able to spend your life with cheerfulness of heart, and peace of mind. A change will occur very soon in your life if you can conduct yourself with the above thoughts. Don't dally your time in idle thoughts. Be careful and vigilant from now, then you shall come in contact with the Divine power of the Sangha-Lord. The life that is secured by the grace of such power is safe.

1. Of the 24 hours of a day, devote at least 4 hours in meditation on the soul and mortality of the body and carry on self-discrimination, Japa and Dhyana.

2. Subdue your passions and senses by the rigid discipline of continence.

3. Have harmony of your thoughts with

those of the Sangha-Lord to whom you have taken refuge (that means, always have your mind directed towards the Guru).

4. Spiritual inclination will gradually increase if you go on with discrimination and dispassion. Otherwise, many obstacles will come to your field of work and may destroy your spiritual life.

Remember always that you are sinless and spotless, pure and chaste,—the children of the Man of Divine Power (Sangha-Lord). No sin and sorrow, illusion and attachment, error and blunder can ruin your spiritual life by any means, if you can conduct your life with self-surrender and devotion to the Sangha-Lord. You should no longer remain enveloped in the midst of illusion and delusion. Millions of people of India will get help on their way to emancipation, coming in contact with the

great Divine personality with whose company you have come forward in the field of action. Hundreds of people, groping about in illusion and attachment, sorrow and misery, sin and crime will get peace of mind, being sinless and spotless by your spiritual company. Therefore, try your best even now to realise your true nature and your immense strength and power.

Letters of
Swami Pranavanandaji Maharaj

The Acharya started his spiritual career definitely with a nation-building programme backed by Divine inspiration and power. Ever since 1916, he proceeded with his task step by step first by building up, under his special guidance and inspiration, the life of young Sannyasis who had dedicated their lives to this great cause; then by co-ordinating all the elements and incorporating them into a powerful unitary force of the Sangha; and finally by unfolding and transmitting this spiritual force in successive stages of constructive activities in close conformity with the growing life of the nation and its requirements. He was for building up a powerful Hindu nation on spiritual vitalism and it was his creed that such a nation alone could make its spiritual message heard among the nations of the earth. Here is the 'Universal' aspect

of his spiritual programme; and the work of the Sangha has been fast developing on lines laid down by him. Thus through all his written records viz. life-building, Sangha-building and nation-building, each successive stage receives greater emphasis and is dwelt with in fuller details with the growth of the Sangha and its activities.

(1)

Dear.....,

Now forsake all weakness and take the field like a real hero. Do away with the last selfish desire that may still be lingering in you. You cannot afford to be idle or procrastinate any longer. Think deeply. Will you be still a prey to restlessness ? Rid yourself of it at once and once for all. Don't you meditate every moment what a tremendous responsibility the Supreme Dispenser has placed on your shoulders ? Where is that self-confidence in

you, by dint of which you will conquer the whole of this land ? You will have to pass through various trials on various occasions. Take heed that you always keep your self-respect intact. And there is no reason why you should not. Don't worry. Man is destined to often fall in dangers and difficulties. Miseries and misfortunes are some usual phenomena of life and you should never be perturbed by them. A boy, who can after cool deliberation embrace a life of renunciation, can never be wanting in strength. Don't give way to undue anxiety over your physical condition. This cage of flesh and bone is never meant to last for ever.

(2)

Dear.....,

This most favourable situation that you find yourself in is seldom available. See that

you take full advantage of it. Spiritual discrimination and dispassion are the mainstays of a man of renunciation. You should be a living embodiment of that Spirit. Build up your lives after the eternal spiritual ideals. You are to take the seat of the ancient Aryan sages and raise and lead this fallen nation on the path of morality and spirituality. Have firm faith in your heart that you have been born to preach and propagate the ideals of morality and religion and to proclaim the glory of renunciation, self-discipline, devotion to truth and continence.

Prepare yourself first. Acquire necessary strength and abilities. Each one of you is a young lion ; superhuman strength resides in you. You should have a strong conviction that you can do anything. Weakness is the only sin. Always remain on your guard against it. Very soon you are to take up your stand as ideals for others. Thousands of people

will build up their characters at your instance. Whatever is possible for any man is possible for you. If there is failure, it must be due to lack of proper exertion on your part. Carry on your meditation as much as you can and everything will be clear in course of time. You cannot purify your heart without spiritual meditation; and without purification of mind spiritual truths are never revealed.

(3)

Dear.....,

Break off your slumber of illusion, be awake to your full consciousness, assume your full stature of strength with the fire of spirituality burning in you and appear thus before the country; for, you cannot wait any longer. The regeneration of this nation is your great mission. The nation is growning under the weight of disease, disaster and a dismal inertia.

You are to come to its rescue with the weapon of discrimination and dispassion in your hand in this great war-field. Stand on your self-consciousness and self-confidence, dismiss your self-forgetfulness and appear on the field armed with your spiritual discrimination and your spirit of renunciation, and fortified with tremendous energy and enthusiasm.

Sinking all your illusions and delusions to the very bottom of ocean of oblivion, and awakening the spirit of self-consciousness and self-realisation in your heart and by exhibiting your ever-pure spiritual nature, take a firm stand on the most critical front of this great battle for regeneration of this devitalised nation.

Think and meditate deeply what tremendous responsibility you have taken upon your shoulders to protect millions and millions of souls. You are to soothe the aching hearts of legions. Prepare your Sangha for that

Supreme task. Organise and unite the small units of energy into a tremendous power and then alone can you give battle to the formidable foe before you. Forget all tyranny of the passions, all oppression of sins, all agony and distress; hold in your hand the sword of discrimination and dispassion; cut asunder the meshes of all self-delusion and superstitions; and thus exhibiting your ever-pure spiritual nature, rescue the fallen, succour the distressed, shelter the forlorn, and heal all hearts suffering from agony. Perform all your duties heroically with your great power of organisation and seeing that I may pass my days happily.

(4)

Dear.....,

You should deem your labour amply rewarded if, by your untiring exertion, you can bring any pulsation of spiritual life

among the neglected and depressed classes of your society. This self-less activity will set free the powers latent in you which, in their turn, will be of immense help to you for attainment of your personal salvation by stimulating your spirit of renunciation, self-discipline, devotion to truth and divine life in continence.

You have devoted your lives, under the leadership of the Supreme Dispenser, to a supremely great cause to-day. Such rare good fortune is only the result of highly meritorious lives in previous births. The Great and Supremely Glorious Master of the Universe has allotted to you this task of taking up the distressed, the down-trodden and the miserable on your lap, and up-lifting the fallen on the path of liberation. Forget all your past lives and their memories into the deepest depths of oblivion and devote yourselves heart and soul to the discharge of this sacred duty.

Forget all weaknesses and fears. Always maintain your own speciality. Intensify your quest of truth and renunciation. Preserve your spiritual powers intact by exerting strong disciplinary control on the senses and the passions.

(5)

Dear.....,

If you are always alive to your tremendous responsibility and your sublime mission, then no weakness can take you by surprise. It is due to your ignorance that you cannot properly gauge your strength and ability. Sins and crimes, illusion and delusion, affection and attachement may arise in your minds now and then and try to create serious disturbances. But do not worry too much over them, for it is through such vicissitudes that a man is to build up his destiny. Always remember that, if

spiritual realisation was ever possible for any man, your success is assured since you have determined your goal and adopted the right means for its attainment. There is no doubt about it.

Had there been in this land of ours, a sufficient number of monks like you, then India would not have fallen in such a sad plight. Get ready quickly. You are to lead thousands and thousands of souls to the path of Great Liberation. Annihilate all delusions and attachments in your heart. It will not do to lie down like a corpse any longer.

(6)

Dear.....,

Man possesses unlimited strength, infinite capacity for work and boundless perseverance. It is becsuse they cannot always realise it that most men are so miserably inert.

If, as is necessary, it is to set before the country a new ideal of 'Sannyasi' then a number of monks like you is to shed every drop of blood to purge out the highly corrupt state prevailing in the country, by forgetting all thoughts of personal ease and comforts, in the supreme cause of the Great Liberation of the world. You are to stimulate a good deal of activity among the numberless monks of India now lying in stupor, if the stigma that is now attached to their name is to be removed.

The more men come in your contact, the more will they be attracted and deeply impressed by your wonderful stamina and strength, manliness and manhood and your tremendous capacity for work.

You are heroes in the field of work; you should not waste your time over ordinary matters. A man who is born must have to

die and each one shall depart when his term will be over.

(7)

Dear.....,

Life is transient and this body dissoluble; so, none can expect to remain here for ever. You are casual visitors to the wayside inn of this world and you have undertaken certain duties here for the time being. So, it is not desirable that you should ever flinch from them.

Do not waste through slackness the priceless time of your life. There is no knowing when death may overtake you. So, shake off all vain delusions and be up and doing in the pursuit of your goal and follow your own course.

Do not dwell any longer amidst undesira-

ble contemplations; do not fritter away your time on irrelevant thoughts and wanderings of mind any more. How longer still shall you remain under the spell of delusion and ignorance ?

Try to understand this Sangha properly. Appear in your own garb and exhibit your real nature; stand firm on this great field of battle and like a great hero make your own individuality and your own existence felt. If you can rightly hold on to your Sangha, even the united force of the whole world is unable to deprive you of your rare opportunities, obtained by prolonged spiritual strivings of many previous lives. You are now on your journey to the Great Liberation. Delusion or moral distrees cannot touch you any longer. Hurry on with your self-preparation.

One should acquire necessary fitness before he can receive the divine power of the

Supreme. Never permit the least despair to enter your mind. If it is possible for any man to receive the mercy of God, you are sure to have it. Don't be distressed by physical troubles. Dismiss all sorrows. Try to proceed heroically on your ascertained path. Great will be your spiritual welfare, if you can instil in yourselves unshakeable faith in, undeviated reverence for, and absolute surrender to the Sangha and the Supreme Director of the Sangha.

(8)

Dear.....,

The essence of religion is in realisation, practice and performance. Spirituality is not something to be gained by scriptural studies or from hearsay. Mad indeed is the one who thinks of unravelling the mysteries of spiritual life with the help of a mind torn by the passions,

tyrannised by the senses, and agonised by carnal hankerings. The mind may be distressed in diverse ways on various occasions, but don't be worried. Push on a little longer with infinite zeal for work without fear for death. Carry on the tasks that you have taken in hand with unremitting energy, indomitable enthusiasm and relentless perseverance; then shall you see a keen spiritual sense and an aversion to worldly enjoyments fast developing in you to the total dispersion of all the memories and mental dispositions acquired in the course of numberless past lives. As a result, the consciousness of your true self will reign supreme in your hearts.

It is true beyond all doubt, that the help and goodwill of this Sangha will be conductive to the manifestation of your dormant energies and the development of your latent powers. But men of various nature will, at various times, try to shake your inner firmness.

Much good, however, will come to you if you can, at such times, hold on with patience and particular tact.

Be at peace, be perfectly free from all anxieties, surrender to the Sangha, and with an easy mind follow its commands, instructions and directions; then shall you see very soon all your spiritual powers unfolding. The day is near at hand when thousands and thousands of men will attain the fulfilment of their cherished objects in life by coming in contact with the Sangha.

The Supreme Dispenser has taken in His own hands the responsibility of directing this Sangha; so, anybody attempting to discredit this Sangha in any way by any conspiracy shall be baffled.

This Sangha is no Ashram, nor monastery, nor any congress office, nor a relief centre. None but a seeker of truth, endowed with a

keen spiritual sense and an aversion to worldly cravings, will be able to stick here.

(9)

Dear . . . . . ,

A man, until he is firmly established in discrimination, indulges in a good deal of frivolity on many occasions. But those, who with unbending resolution are prepared to sacrifice their lives for the accomplishment of the tasks they have taken in hand and are intent on doing so, never part with their patience, endurance and fortitude, nor abandon their self-reliance. They never go astray to do anything unworthy that chances to fall on their way. Be that as it may, now leave aside others' concerns, and remembering the gravity of your own individual responsibilities, resolve to carry out the tasks that you have set your hands to, with patience, endurance and fortitude.

There indeed is spiritual freedom, there indeed is the characteristic human virtue, there indeed is the manliness and manhood of a person, there indeed is the heroism of a hero, where and when a man, in utter disregard of all dangers or distressing circumstances and with an inexhaustible energy and enthusiasm, remains firm at his post for the successful attainment of his goal, without allowing the least distraction to sway his mind or shake his resolve. A man can manifest his latent powers only through the heroic discharge of his duties and responsibilities.

(10)

Dear.....,

Never give way to despondency and despair. You are to get ready very quickly. You shall have to inspire hundreds with your ideas. Be prepared to go out to preach.

Don't waste your time on idleness and in inertia. No sin, sorrow and temptation can touch you if you maintain your keenness of discrimination and dispassion and your aversion to selfish enjoyments. Preserve your own spirit intact by exercising all your manliness and might. Never part with your own speciality that is your own treasured possession.

Fortunately enough, you are connected today with such a divine force and a divine movement that no temptation and sin in this world can destroy your spiritual life, so long as you can hold fast to the instructions of the Founder of the Sangha.

(11)

Dear . . . . . ,

You are at the most congenial place at present. Devote some time daily to the

study of Shastras. Regularly read every day some portion of the Geeta, the Upanishad and other scriptures. Do not sleep more than 4-4½ hours per day. Meditate on discrimination and dispassion of Shankar, absolute renunciation of Buddha and the love for Divinity of Sri Chaitanya. Prohlad, a little child of five, was trodden by an elephant, bitten by a snake and thrown down from the cliff of a mountain, yet he did not give up uttering the hallowed name of the Lord, but maintained the integrity of his own spirit, unswayed by exterior circumstances. Try to develop in your everyday life the different 'Yogic' habits of self-control, concentration etc. Pass some time daily contemplating the lives and characters of the saints you may have heard of. See that trivial thoughts and musings can never, for a moment and on any pretext whatever, creep into your mind. Always engage yourself in sublime thoughts, all pure and good, so that the evil propensities may sink into oblivion. Do not

look to the world any longer, do not think of it. You should maintain an instinctive aversion to worldly pleasures, as much as a man shrinks from the defiling touch of refuge matter; so that you may not be inclined to re-accept what had once been discarded as trash. Devote five to six hours daily to Japa and Dhyana. Observe silence quite often. Strive constantly to maintain such an attitude of mind so that nothing external can touch you. As long as all the visible phenomena of this outer world are not plunged into bottomless depths of oblivion, you cannot develop the true dispassion in you. If you always keep to the path that you have set foot upon, then no temptation can touch the tips of your hair. You have given up the dresses of a householder and taken up that of renunciation. Always remain on the watch and always recall —'Verily have I renounced everything.' The craze for enjoyment will not touch you then.

(12)

Dear.....,

You are contemplating to travel to some other place in quest of peace of mind in order to get rid of your restless mood. But such wandering will only increase your restlessness. The reason for my giving you this advice again and again, though it goes unheeded everytime, is that your spirtual life may be totally ruined if you shift from place to place in such a troubled state of mind. If even after this you insist on going elsewhere, surely you will make a great mistake that will be difficult to correct in life. In spite of all these warnings, it may strike you that who indeed is the man who forbids me in this way ? Is he a knower of past and future ? Does he possess spiritual insight ? Is he a realiser of the Supreme ? But it is doubtful whether any saint who has attained the truth could have

dared to disobey the command of the man whose admonition you are about to ignore. If ever the truths of spiritual life is revealed to a man, verily would he understand the true nature of the man who now warns you. You are seeking momentary childish pleasures by wandering in the realm of day dreams. As soon as you come down to the field of practical work, all your wild fancies will prove a phantom.

You were safe and secure and in peace of mind so long as you were a blind follower. You have fallen a prey to many weaknesses from the moment you have begun to harbour such thoughts that you are no longer a blind follower and that you have got a separate existence and individuality. In mundane affairs, each man has an individuality of his own, but what is the worth of his individuality before a man who has realised the Supreme ?

If you want to get rid of your restlessness, give up all your petty whims and plunge yourself day and night in the holy activities of the Sangha and justify yourself as a thoroughly responsible man.

The children of the Sangha must appear before the country with a new message for the age comprising of the ideal of the vedic age and the missionary and organisational spirit of Buddhism. The idea of the Sangha must be instilled into the hearts of one and all in the land that they may all feel inspired by it.

Everyone must devote himself to the acquisition of the requisite strength and abilities to push on with such a gigantic scheme on the vast field of work. It would not be proper for anyone to waste time or miss opportunities on any ground whatsoever. The children of Infinite, Eternal and Immortal bliss must, on no account, display any lack of self-confidence;

Like the sublime serenity of the summit of a mountain, they should ever maintain the placidity of their souls.

Patience, endurance and fortitude constitute the chief resources of a sannyasi on his spiritual pilgrimage. To persist at any cost in the endeavour to achieve the cherished object of human life is the great merit of a seeker of truth. A heroic, spiritual aspirant is never perturbed at any failures or disappointments, but having full reliance on his latent powers and being adament in his own self-confidence, he treads along the path of his own duty like a mighty lion.

(13)

Dear.....,

The Supreme Dispenser will bring immense well-being to the country through the instru-

mentality of the Sangha. Thousands and thousands of Sannyasis, who have renounced all, will have to be requisitioned towards the accomplishment of this great task. The people of the land are not yet in a position to catch all the ideas of the Sangha. They will be able to do it with the change of circumstances in the country. The responsibilities of the Sangha are increasing every day.

(14)

Dear.....,

The most exalted Spiritual Personality under whose protection you have placed yourselves, and the Great Sangha that you have surrendered yourselves to, will on no account permit your spiritual careers to be ruined just at the caprice of circumstances. Stand firm on your self-confidence and get accustomed to follow in every detail all the advices and

instructions of the leader of the Sangha. In the whole of the universe there is no dark force of ignorance and sin, delusion and attachment, agony and despair, that can destroy the spiritual lives of protected persons like you, provided you follow in your lives literally the wishes and the commandments of the Supreme Director of the Sangha.

If ever, in the wide world, a man could merge himself in Infinity having received the aid of a Sublime Spiritual Power, the same is possible to you beyond any shadow of doubt. With patience and perfect self-possession, carry on the work that has been entrusted to you, heroically and with great skill and ability. Sin and superstition, agony and blunder, delusion and distraction are not meant for sinless, spotless children like you who have received the special favour of God. But, if ever in life, any undesirable passion takes you

by surprise, get rid of them by spiritual discrimination.

If ever any weakness comes upon you, don't be perplexed or frightened, but give battle and chase it away. It is at a gesture from the most high Master of the Universe that you have all come together on this great field of activity. The Supreme Dispenser will effect the great well-being of the world through your lives. So, the Lord himself will keep your lives safe. How can any sin and weakness find an opportunity to assail the servants and workers of the Sangha that will give spiritual shelter to millions and millions of souls from one end of India to another and help them to achieve their cherished goal in life ? So, without the least delay, you should all get ready.

You should not any longer imagine yourselves immature youths and thus having lost

your self-confidence, mix yourselves up with the common run of men. It is by taking advantage of trifling thoughts like these that weakness creeps into one's soul. Come to your senses and acquire the habit of obeying implicitly the commands and directions of the Master of the Sangha ; then will your weaknesses disappear in no time.

(15)

Dear.....,

The suffering that you are now undergoing is no suffering, but your great spiritual ordeal. If you can emerge victorious, you will soon see better days. This your disease is no disease really, but a type of intense penance (Tapasya). All men are subjected to disease. But you must not grow restless over it.

You are undergoing your great test that

will determine your future. This body will not last for ever—none could keep it for ever. It is a thing transient—it shall pass some day. A man, who is tied to worldly enjoyments, worries over the body. You need not fear, you are not without your helper. You are under the protection of a really capable man. You will be free from all fears, if once you have successfully passed this great test.

(16)

Dear.....,

Don't allow the memory of your pre-Ashram life to crop up in you in any way. Don't you still realise where you are today ? In what new state and in what new concern ?

Always keep yourself merged in the work of the Sangha, then shall you feel progress. Do your duties at your own station, great

good-will then comes to you. Don't be perturbed by physical ailments or mental troubles.

Man has to proceed through various changing circumstances. Those who are the children of my Sangha need have no apprehensions of moral degradation; for the evil forces have yet to be born that can overwhelm their spiritual life. They may at the worst be open to occasional harassments of inimical forces. Always move armed with activity in one hand and the sharp sword of spiritual discrimination and dispassion in the other. With these swords cut to pieces all the passions, the sensual propensities and the hankerings for enjoyments. Remember, with every incoming and outgoing breath, the last state of this mortal body, and being thus strengthened, throw yourself into the allotted duties of the Sangha; then shall no enemy dare to assault you. Remember, the enemy may harass you every now and then if it finds you unarmed.

(17)

Dear.....,

Don't touch other's body except on necessity until you are firmly established in Brahmacharya. You need not worry over your past transgressions. Prepare yourself from now; never more indulge in evil company. Remember your great vow: "I swear by recalling the Most Holy Name of God, and before the Sun and the Moon, the Stars and the Planets, and the presiding Deities of ten Directions to witness that consciously or unconsciously, voluntarily or from persuasion, I will not, by indulging in bad or random thoughts, damage my Brahmacharya, my sublime source of strength and summum bonum of my life and thereby be guilty of the great sin of suicide".

Be firm in your vow and unswerving in your resolution. You must be ready gladly

to undergo all miseries and mishaps towards the fulfilment of this vow.

Verily the vital fluid is the real life of a man. It constitutes his true manliness and manhood. By its preservation a man attains divinity.

(18)

Dear.....,

Subjugation of the passions and discipline of the senses—are your primary spiritual penance (Tapasya). If you can constantly bear in mind the instructions that have been given to you, you will be able to pass your time in perfect cheerfulness of mind and placidity of soul.

Instantly abandon any thought that causes mental distress by making you restless or that

debases your mind and makes it weary. How can you, driven by the importunities of your passions, afford to pass your priceless time thinking about an ordinary person from whom you can on no account expect any help; while abandoning one and all thoughts of Him who is the soul of your soul, life of your life and your saviour from worldly agonies ?

Always remember that you cannot behave as you like any longer. If you do so by forgetting the majesty and dignity of the great Sannyasi, that Perfect Ideal of Renunciation, your great refuge to whom you have resorted—the Sangha—will be tarnished. So, take care. Don't be anxious ; always remember the words of your great shelter-giver.

(19)

Dear.....,

Days, weeks and months are slipping by

and you remain still a prey to ingorance. How longer still shall you waste your life being puppets of your passions and senses and your carnal hankerings ? They are your greatest foes which appear in the disguise of friends and bring in your ruin.

Give up at once all your caprices and save your precious life. Your reasoning and your plans are still very immature. These have no value until spiritual discrimination and non-attachment are established in you. Often you may think that what you have thought or done was perfectly right; but such a conviction on your part is utterly baseless.

There is nothing much to be worried over. Very soon you shall see a change in yourself. Work on heroically with enormous strength and infinite enthusiasm and perseverance. It will not do toa bandon all individual discreet. Always keep the memory and the

consciousness of your true self alive by remembering every moment, with every twinkling of your eye, the final state of this body and youth.

Never give indulgence to any idleness or sleep or slumber under pretext of spiritual meditation. These vices together with procrastination will often try to embrace you as friends. Beware, never yield to their fascination. You will have to pass through much bewildering circumstances for the present. Many a thing, however, you will be able to adjust if you can hold on to your Sangha.

(20)

Dear.....,

I am verily your own, your nearest and dearest. Could any of you ever deceive me or play tricks with me ? In whatever manner you may behave at any time and in any situa-

tion, I will always do my utmost for you. But you can never have that sympathy, that help and that favour unless you exert yourself for it. Although I can always know and understand everything of you, yet you must place yourself in such a receptive position whereby I can render you assistance. None can help anyone, unless the situation is favourable.

Give up all obstinacy and follow the path that is being shown to you, and very soon there will be a change. It will bring in disaster for you if you follow your own caprices. Of course, when your mind will be properly disciplined by obedience, a day will come when you will acquire ability to be rightly guided by your own discrimination.

(21)

Dear.....,

Where there is no mastery over passions

and senses, and no disciplinary influence is exerted upon them there no spiritual grace can dwell. A Sannyasi, who has renounced everything, can overlook everything but the indulgence of falsehood under the cloak of truth, and the indulgence of sin under the pretext of religion. Any unholy person devoid of self-discipline, truth and continence, cannot be of any great use to this Sangha. The time is coming when the tremendous influence of this Sangha impregnated with Self-discipline and Sadhana will be felt.

It will not do to engage your mind in small matters any longer. Prepare yourself to be a fit instrument to do the work for which you have come in touch with the Sangha. Today your Sangha stands majestically to exhibit to the whole of India unique spiritual power, energy and influence. You being the children of that great leader of the Sangha, it will not do for you to lie down in such an inert state.

Your power, your spirit and your calibre should be such that your contact may effect a thorough change in the mentality of common men. Love and Purity, Equality and Fraternity—these merits should find full display in your hearts. Unless these are quickly manifested in you, how can you purify and lead to Great Liberation and Great Union, the worldly men tossed by delusions and desires, agonised by sin and distresses and overpowered by weakness, unmanliness and cowardice ? May your capacity for work attract the Holy Grace and Blessings of your great Spiritual Refuge.

(22)

Dear.....,

Be not perturbed. The Great Saint Bijoy Krishna Goswami had once such a sudden fit of moral weakness that he was about to go to the length of committing suicide. Just then

a 'Mahatma' told Bijoy Krishna that weakness in a man like him must have a good deal of mystery behind it; and he advised Bijoy Krishna to desist from that sinful attempt. Then was he relieved of the burden of anxiety and melancholy and he subsequently saw that a good deal of impurities in him had cleared away.

You are the children of Infinite Bliss; never be perturbed in any way. You are pure and perfect by nature. You can have no cause of fear whatever. Who can destroy you ? Be calm and patient. Be self-reliant. Strive instinctively for the manifestation of your inner powers.

Being children of a spiritual hero (Sangha-Lord) you cannot have any weakness in you. Remember the stern vow of Bhisma, the firmness of Prahlad, the spirit of renunciation of Buddha, and the uncommon spiritual discrimination and dispassion of Shankar. Be

self-possessed and always dwell in the serenity of your inner soul.

(23)

Dear.....,

The day of India's Great Liberation and her Great Unity has dawned. None of you can afford to remain a slave to delusions and sensual clinging of any kind. Everyone of you should tear asunder all ignorance, illusion and self-forgetfulness and thus awaken self-energy. All success, temporal or spiritual is within easy reach of one who is firm in his resolve and unswerving in his vow. This is the guiding motto in the life of a heroic aspirant. 'I won't abandon my resolve, I won't break my vow'—a spiritual hero always hears these words echoing through the atmosphere. By listening to the constant reverberation of this 'Mantra' a spiritual aspirant can ever maintain

his inner wakefulness. Verily spiritual attainment is for him only who does neither seek any liesure or relaxation, nor await any convenience or good chance, nor cares a straw for love and tenderness, affection and attachment. A seeker is rather strengthened by struggles and miseries.

A spiritual seeker is ever prepared to embrace death with a smile on his lips. No anxiety or fear whatsoever concerning the ups and downs of life and decrepitude, disease and death can ever overwhelm him. A seeker craves for a safe and solitary mode of life. He is delighted to traverse always on thorny paths beset with dangers. Beware, my children, bear in mind constantly that you belong to the heroic band of seekers of the Truth.

(24)

Dear.....,

You can certainly attain all that is possible

in the life of a man. If there is anything that cannot be achieved by you, how can that be possible for others ? Of course, you cannot do that without personal enterprise and the spirit of self-determination. With tremendous energy and unbounded might, push on heroically with the tasks that you have set your hands to; then shall you attain the cherished object of human life. Always stand firm on your speciality and proceed on your course, ever active in carrying a thing to completion, firm in resolve, strong in discrimination and uncompromising in the total rejection of selfish enjoyments.

Verily there is nothing to be afraid and anxious of. Consider well your inseparable connection with the Sangha which is a rare piece of good fortune obtained by meritorious activities in previous births. Still, various unholy tendencies will now and then try to assail and harass you. Like a hero you must

be prepared to face them with patience and fortitude. Don't pass your time, day and night, sleeping like creatures steeped in ignorance. Look to thyself.

(25)

Dear.....,

Though you are in the midst of a great battle-field today, the Supreme Dispenser has granted you the necessary strength and stamina beyond measure to stand against blows and counterblows, miseries and mishaps. Per chance there may be times when, overwhelmed with adverse thoughts, you will feel dejected. Never lose your self-possession at such moments, for it will so happen that many a time you will not be able to measure your own strength due to ignorance and delusion. Such state of mind very often visits the lives of all seekers. But you must remain strong in your self-confidence,

firm in your self-reliance and invigorated with your sense of self-respect and thus with an inexhaustible store of patience, endurance and fortitude, on to the path of the Great Liberation. You must exert such spiritual influence over the whole land that it will create new awakening on its soil.

But you must be a burning example of patience, placidity and endurance. The serene lustre of the smile on your glowing face and the light of knowledge in your heart must enlighten this Sangha and inspire the whole of this land to take to the great path of renunciation. Always remember that this body is not meant for the enjoyment of worldly pleasures; it is the abode of a person (Sangha-Lord) ever pure and ever free and Knowledge Absolute personified. So always think that there can be no excitement of passions, nor any tyranny of senses, nor ignorance, nor attachment, nor delusion and distress in you.

Be burning living embodiments of purity and of the spirit of renunciation. Go on doing your duties with patience and a day will come when you will be amazed to see your strength.

(26)

Dear.....,

Conquer the craze for superficial enjoyments by discriminating real life through the constant recollection of death. Control the restlessness of senses and eliminate from your nature all excitement of the passions. A man, who can constantly remain vigilant to the fact that this body may fall at any time and at any moment, is never subject to the distracting influence of undesirable thoughts.

Weakness, cowardice and unmanliness are the fundamental sins. Do not fear. March on like a true hero. Do not sleep by day;

excessive sleep is bad. One must not shrink from any severity for the accomplishment of a task taken in hand. Any misery and mishap that may come in its wake must be boldly faced. It will not do to be perturbed in any way. He indeed is a real man who can stake even his life to carry through his appointed task. Remain where you are at present and try to realise that there can be no spiritual culture by simply living in caves and forests. Many a person has ruined his life in that way. Concentrated mind provides the seclusion of a mountain cave. Proceed with patience. How many hours are you devoting to spiritual practice ? Is it sufficient to take you to your destination ? Think of these.

(27)

Dear.....,

Those who have taken up the vow of mani-

festing their spiritual nature through preservation of the vital energy and control of the senses are dearer to me than my own life. Far or near, my spiritual help will always be available to them ; for I cannot bear to see the moral downfall of our youths any longer; it breaks my heart to think of their misery and distress. If things go on this way, the very backbone of the nation will be broken; its vitality will be sapped and all hopes of its future progress will disappear. Hence it is my primary duty to protect the vital power of the nation by rescuing the distressed student community from the clutches of moral degeneration. That is the first requisite for our national regeneration. Come, ye the youths of India ! Immortal blessings are being showered today from the hands of the Supreme Dispenser on your enthusiastic heads. Providence has taken up the leadership in your victorious expedition. Take to the practice of self-discipline and Brahmacharya so

that cheerfulness may bloom on your faces, blood may flow in your languid veins with the speed of lightning and a new fervour of life may be stimulated in you. Brahmacharya is the foundation of our national fabric. It is the dynamo of our national life and the foundation of all movements for our great liberation. That is our national Sadhana. Take to Brahmacharya and allow its invincible energy to play freely on our social and national life and you shall see our glorious India emerging again.

(28)

Dear.....,

The great spiritual energy that has been liberated through this life by dint of superhuman Tapasya, is verily capable of bringing about the great liberation of the whole nation. Go ye, from door to door, from one end of India

to the other and bring all, young or old, man or woman, in holy contact with this great power. India shall not remain asleep much longer; she ahall awake and arise and take the leadership of the world along her age-old spiritual path. This is the age of great awakening; this is the age of great unification; this is the age of great re-adjustment and this is the age of great liberation. Go ye again, through the world from pole to pole and preach to all the people of the earth the message of the great Emancipation of the Sangha. Travel ye, over the whole world with infinite patience, perseverence and fortitude and unfurl the banner of the Sangha everywhere.

(29)

Dear.....,

You are Indian sannyasins whose intense spiritual energy achieved by penance

(Tapasya) used to invigorate and sustain this holy land and by whose holy touch, souls wandering in delusion were perfectly cleaned.

Now has your opportune moment come. Very soon through the mercy of the Supreme Dispenser, you shall be able to tide over all ignorance and illusion and self-oblivion. Don't remain any longer a dupe of self-forgetfulness. Dash down all tendencies to error and illusion and be wide awake in the consciousness of your true self. Remember the commands and instructions of the great Leader of the Sangha and follow the course laid down by Him with unquestioning obedience and a lion's might in your heart. Then shall you see all darkness in you disappearing gradually—the scales falling off from your mind's eye, and your inner soul glowing with self-knowledge of keen spiritual discrimination and dispassion. Then shall you truly be able

to maintain your consciousness and memory of the true self.

Verily today those that are sheltered by the Sangha, those that have taken refuge in the Sangha or those that are seeking refuge into it are extremely fortunate, and their lives are secure in all respects. To perform the works, desired and directed by the Sangha-Lord, is their veritable worship and their Sadhana.

To dwell on thoughts or deliberations of activities, undesirable to the Sangha-Lord, is the greatest sin for them. This motto should be imprinted in letters of gold on the heart of every Sangha-Child.

Your spiritual life cannot be ruined by any means so long as you hold on to the words of the Sangha-Lord like the words of the Vedas or of the Supreme.

(30)

Dear.....,

At the Devine Will of the Supreme Dispenser, and with his most Holy Blessings on its head, this Sangha came into being on the great auspicious "Maghi Purnima" (the day of full moon in the month of Magh). Be prepared to come on that day—the day of full manifestation of Divine Energy and its radiating influence through Tapasya, with the necessary eagerness and yearning so that you can receive the blissful glance and the holy blessings of the divine energy which is the outcome of the Supreme (Master of the Sangha) and share the great influence of a tremendous spiritual austerity.

Always remember, if ever in the wide world a man could awaken his inner powers

and realise the self, it is certain that you shall be able to do the same.

Since you have received all the favourable opportunities and salutary environments necessary for the realisation of the self in human life, you cannot have any occasion for anxiety. Now you require the fullest confidence and faith in your great refuge and reliance on him (Sangha-Lord). If you can constantly remain immersed in the spirit and the ideas and thoughts of your great shelter-giver, then shall the misdeeds and misfortunes of numerous prior births be destroyed in a very short time, by dint of influence of His most beneficient glance. The Divine glance of the Master of the Sangha on whose mercy you have thrown yourself, can dispel in an instant a good deal of darkness of your soul. So you can have nothing to be anxious about or afraid of. Forsake for life all dreariness and despondency. If you can

constantly keep your mind directed towards your Guru, a good many mysteries of spiritual life shall be unfolded in a very short time.

Think and ponder deeply. Try your utmost to preserve His memory imprinted on your heart with every twinkling of your eye. Then shall you see many of your problems solved day by day. Try to keep alive every moment the memory of him to whom you have taken resort.

Whenever you lose hold of that memory, you shall be attacked with weaknesses. If you can keep it alive, no sin and crimes, nor delusion and self-forgetfulness have the power to touch you. Always dwell with such thoughts, contemplations and meditations so that you can remain within the reach of the holy glance of the Sangha-Lord.

(31)

Dear.....,

A seeker wants spiritual strength. That strength is to be obtained through struggles, internal and external. Where there is no struggle, there is no Sadhana. It is struggle that keeps a seeker ever awake. Whenever there is relaxation in this, a seeker loses his spirit and becomes lifeless. So long as a seeker is in the midst of struggles, he does not suffer from any fear or anxiety whatsoever. The only anxiety that lingers in him is a state of suspense—one for self-preservation and the other for victory in the struggle. But this never brings in its wake any restlessness of mind, worries or agonies of heart; on the other hand, it begets energy, enthusiasm, strength, prowess and spirit of enterprise. This state of suspense keeps a man perfectly unmoved amidst all temptations and shifting circusm-

tances. Whenever this anxious urge for self-preservation wanes, then undaunted manliness of a seeker is lost. Then he just lives a lifeless lump of flesh and bones.

(32)

Dear.....,

Where there is strength indeed there is salvation. Oh, Hindus, have you totally forgotten that you are worshipers and devotees of cosmic power ? Behold them, Gods and Goddesses—the Presiding Deities of strength and energy whom you worship and meditate on—how well-equipped with weapons are they ! Tell me, does not that fact ever inspire a consciousness of the supreme cosmic strength in you ? If not, it follows that all your worship and your devotion have been proceeding on wrong lines. Your gods and goddesses—the presiding divinities of cosmic energy are not

to be propitiated only by offering flowers, fruits, sandal paste and tulsi leaves. The weapons with which the deities of your adoration are adorned are the right materials, the proper use of which can attract and win their divine grace. This is the only unerring means for the attainment of their great blessings at this critical juncture.

(33)

Dear.....,

If a child of the Sangha can be true to the spirit of the Sangha and if he calls fire to be water then verily shall it be so. In whichever direction he may turn, thither shall his course be unimpeded. For, there is no such sin, temptation, illusion and delusion, that can touch even the tips of his hair so long as a Sangha-child remains identified in spirit with the Sangha-Lord. This idea should be reigning within : "Verily

am I a child of the great Director of the Sangha; I live upto his commands and instructions. I shall indeed score success whenever and whitherever I may go and on whatever errand I may be deputed to. What cannot be attained through tiresome processes of rites and rituals, sacrifices and 'Yogas', penances and austerities, vows and spiritual discipline, can indeed be had by the one sovereign means of obedience to the 'Guru', the spiritual Enlightener (Sangha-Lord); and verily this is the spiritual practice of a disciple. The body will rove about in work while the mind will remain unshakeably rooted to one spot, merged and motionless in the meditation on the 'Guru'.

(34)

Dear.....,

What was the ideal on which Guru Ramdas and Shivaji built up the invincible Marhatta

power ? It was a kingdom dedicated to a Sannyasi who had renounced the world and not in the possession of a King. What was the ideal with which Guru Govind inspired the Khalsa Shikha ? It was the ideal to sacrifice life and everything at the command of the Guru. Their fall was inevitable when they left those ideals for greed and love of power. It is on these ideals that I want to rebuild Hindu society and the Hindu nation. Verily does renunciation make a man a possessor of infinite strength and prowess.

On the other hand, the craving for enjoyments robs a man of spirit and success. Success, spiritual or temporal, is surely attainable by one who is firm in his resolution and unswerving in his vow—that is the great Mantra which should reverberate into the ears of the Hindus. I do not care very much for Mantras of mystic syllables. I will preach a living religion that will verily talk to and animate masses. No

earthly power will be able to oppose this divine movement. Remember it is the immortal India, the spiritual Hindudom where no temporal trickeries of anybody will be of any avail.